

TOC H JOURNAL

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Communications for next month must reach the Editor not later than the 15th of this month.

THE MEETING OF THE CENTRAL COUNCIL

THE Central Council, the governing body of Toc H elected by its Branches in the United Kingdom, met at Regnal House,* 6, Eccleston Street, Victoria, S.W.1, at 2 p.m. on Saturday, April 21. A Special Meeting of the Council, which preceded the Annual Meeting required by Section 10 of the Toc H By-laws, was devoted to discussion of the Central Executive's decision against the appointment of Unitarian ministers as honorary Padres of Toc H. It may be useful, first, to trace briefly the course of the trouble that had arisen.

There has never been any question whatever of excluding Unitarians from membership of Toc H: rulings to this effect were given by the Central Executive in June, 1924, and in January, 1928. In January, 1926, the Rev. Henry Dawtrey, a Unitarian Minister, was sanctioned for appointment as an honorary Padre (there were already three padres of other denominations serving there) of the Group—now Branch—at Wood Green. The circumstances in which this appointment was made were explained to the Council by the Hon. Administrator (see p. 180 below). In January 1928, two other units of Toc H proposed the names of Unitarian ministers for sanction as Padres. These cases were referred by the Hon. Administrator to the Central Executive, which ruled, after careful discussion, that no minister of a church describing itself as Unitarian should be eligible for appointment as a Padre of the Toc H Association or of any Branch or Group. It also intimated—with real regret on personal grounds—to the Rev. Henry Dawtrey that he would not be reappointed at the end of his present year of office.

The Executive's action involved a vital point of principle; and it was clear from the outset that it must be reported officially to the whole membership, and that it would probably be discussed at the meeting of the Central Council, which, by the terms of the Royal Charter, always takes place in April. These steps were anticipated. Wood Green Branch decided at once to put their hard case before Toc H at home as a whole, and issued a printed circular letter, dated March 1, to the Secretaries of all Branches and Groups in the United Kingdom. There followed widespread references to the decision in the Press, both religious weeklies and daily newspapers, all over the country. A rapidly rising flood of correspondence—from Branches and Groups in the form of resolutions of support or protest, from individual members of Toc H, and from people outside

* Regnal House, occupying the fine building which formerly contained the Connaught Soldiers' Club, was opened in March as the headquarters of the Regnal League, a society of young men, mainly Wesleyans. The Rev. Donald Standfast, its Warden, was set apart by the Wesleyan Conference of 1927 for work as a Toc H Padre.

it, began to pour in on Headquarters and on Tubby at All Hallows. Mr. Ramsay MacDonald, in a letter dated January 23, resigned his position as a President of the Movement, rather than be implicated in any controversy of this nature.

In the March Toc H JOURNAL Tubby set forth the case on which the Executive's decision was based. He entitled his article *Toc H at the Cross-roads**—for the crisis which had arisen seemed to justify so strong a title. An appendix to his article contained a resolution of the Central Executive of March 7, "deeply deploring the misunderstanding which had been created by many of the comments which had appeared in the Press on its deliberations." It also gave a list of the Christian denominations, over 100 in number, which had been represented at the World Conference on Faith and Order at Lausanne in 1927: the Central Executive proposed that these—together with two others (the Roman Catholic Church and the English Baptists) which had been invited to Lausanne but had not accepted—should be considered by Toc H as the Churches eligible to provide them with padres. In criticism of Tubby's article a four-page printed letter, dated "Lady Day" (March 25), was circulated to all Secretaries in the United Kingdom by Alex Birkmire (Padre, N. and E. London) and Henry Michelmor (Chairman and Pilot, Exeter Branch). Tubby replied to this in a pamphlet, *Toc H studies the Sign-posts*, dated April 16, which was issued privately to councillors only. Printed copies of letters, written to Tubby in support of the Executive's action by the Chaplain-General, the Rev. F. R. Barry, Canon B. K. Cunningham, and a Calcutta member, were also circulated; and there was added a reprint of comments made by the Rev. L. J. Hines, Unitarian minister in Halifax.

Such cross-currents of controversy were utterly alien to the history of Toc H as we have known it since the first. A pamphleteering campaign and a public discussion of the family's intimate business was something new and deeply disturbing to members. In the great majority of cases, they had never been engaged in a theological struggle, and did not even know clearly what the word "Unitarian" implied. It is surely true to say that they looked forward with unusual impatience and anxiety to the meeting of the Central Council—not in the least in the mood of "spoiling for a fight," but in the sincere hope that those who represented them there would be able to clear away a dark cloud which threatened the harmony of their fellowship and interrupted their proper service. Very few, it may be supposed, seriously doubted that the "Toc H spirit" would somehow prevail. This confidence was wonderfully justified, and no councillor who was present during the six hours' discussion will easily forget the "family" atmosphere in which it took place. At the very beginning Pat Leonard reminded them that "God is to be the supreme Chairman of this meeting"; and at the very end Lord Forster, its visible chairman, said that he knew of no other society in which those whose case, presented strongly and fairly, had been defeated, would have accepted so loyally the decision against them. Whatever regrets there may be about the origin and the continuance of this Unitarian controversy in Toc H, there can be none about the spirit in which it ended. B. B.

* An 8-page reprint of Tubby's article, with its appendix, and also a 16-page reprint of this present report of the meeting (price 2d.), can be obtained on application to the Registrar at Headquarters, or to All Hallows Porch Room.

NOTE: *A complete shorthand note of the discussion was taken—no small task—by Bob Shelston. Owing to its length it is clearly impossible to print it verbatim here, but the report which follows is based faithfully upon it. It is hoped that no councillor will have cause to feel that any essential point, made by himself or any other speaker, has been omitted or mis-represented.*—ED.

SPECIAL MEETING: THE UNITARIAN ISSUE

As soon as the Council was assembled LORD FORSTER (Chairman, Central Executive) took the chair. He was suffering from water on the knee, and stood up—though councillors protested against his rising—with the aid of crutches. He called upon Padre PAT LEONARD to open the meeting with prayers. Before doing so Pat spoke for a few minutes. The fact that, at the time of the Council meeting, the Cup Final was taking place in another part of London, reminded him that *cheers* belong to the fair-play of a great struggle. Holding the office he did in Toc H, he could not but be partisan in the struggle before the Council, but he hoped that his hearers would not deny him credit for fair-play. If they would turn to the New Testament they would hear three great “cheers” sounding. When the disciples seemed to be facing shipwreck they heard the voice of Jesus through the storm—*Be of good cheer; It is I; be not afraid*; when the disciples were nearing their darkest hour of trial, on the night in which their Master was betrayed, Jesus ended His talk to them with the words *In the world ye shall have tribulation: but be of good cheer; I have overcome the world*; when St. Paul was imprisoned and his work seemed to have failed, he heard a Voice saying *Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome*. Prayers followed.

THE ORDER OF PROCEDURE

The Minutes of the last Council Meeting (April 9, 1927) were taken as read. The CHAIRMAN then outlined the procedure he proposed to follow in order to facilitate business, *viz.* :—

(a) “Reasonable latitude” to be given to proposers and seconders of Resolutions and Amendments; other speakers to be limited. (In actual fact, no one was limited.)

(b) Those wishing to speak to be asked to send up their names to the chair on paper, indicating also broadly on which side they wished to speak, “so that arguments on one side and on the other may be taken collectively and answered without undue delay.”

(c) Resolutions and Amendments to be taken in the following order :—

i. Tubby’s Resolution, seconded by the Rev. J. W. Ritson, to be divided into two parts. Part I (“*That the Council approves the action taken by the Central Executive*”) to be placed before the meeting.

ii. The West Kent Amendment, moved by Todd Thornbery, to follow. (The effect of this, if carried, would be to refer the whole matter to a committee, and so to end the Council’s special business.)

iii. A general discussion of the issue, “unhampered by points of order.”

iv. If the West Kent Amendment were to be defeated, other Amendments, as handed in, to be moved.

v. If Tubby’s Resolution, Part I, were finally carried, he would then move Part II of his Resolution (The Council “*pledges itself to abide by the statement published under the title Toc H at the Cross-roads on pp. 97-102 of the TOC H JOURNAL for March, 1928.*”) At that stage it would be open to councillors to move further Amendments, if they wished.

PETER MONIE asked to be allowed to tell the Council how the appointment of the Unitarian Padre of Wood Green came to be made. The Central Executive, he said, had never appointed a Unitarian minister to be a Toc H Padre: he personally took sole responsibility for this appointment. It was made, with the knowledge of Herbert Fleming, late Administrative Padre, by the Hon. Administrator under powers delegated to him by the Central Executive. It was made by an oversight—*i.e.*, he now saw that he ought to have taken this case to the Central Executive, and it was “equally clear that, if it had been so taken, it would have been negated.” He had taken the risk. Moreover, in January, 1928, he had still proposed to the Central Executive that Unitarian Padres should be appointed “in certain cases.” Tubby had opposed him and he (the speaker) had not got a single vote in his support on the Executive. It was only when reactions to the Executive’s decision began to come in, that he was convinced that he had been wrong. “One word more—having let the Executive down, why did I not resign? The answer is that the present Executive has had quite enough trouble without being troubled by a resignation which I know it does not want.”

The Resolution—Part I

The CHAIRMAN, in calling upon Tubby to move his resolution, said: “I should be glad to move this on behalf of the Executive myself, but I think the right man to move it is the man who has made us what we are, the man who made the Old House in Poperinghe, the man who restarted the Movement in this country, and the man who, under God’s guidance and providence, has established it round the world.”

TUBBY (who was received with loud and prolonged cheering) said: “To-day will be an historic one in the history of the Movement we love so. You have come at some cost to share in it: you will never forget that you have so shared. You come, my brothers and fellow servants, proud, and rightly proud, that you are the chosen representatives of your fellows, not delegates, voting machines, representatives in a parliamentary sense, but as free leaders responsible to your conscience. Our debate must be, so far as God will give us power, worthy, or at least not too unworthy, of the greatest topic in the world, the true and only Son of God. I take it that you have read *The Cross Roads*; I take it that you have read *The Sign-Posts*. In that case I need detain you with no argument whatever; you have my case. I beg to move Clause I of the Resolution standing in my name:—

“That the Council approves the action taken by the Central Executive.”

Dr. J. W. RITSON (Secretary of the British and Foreign Bible Society, a President of Toc H), seconding the Resolution, said that it was not to be taken as an insult to another denomination or to individual men they respected. The grounds of the Resolution were not expediency. They were not balancing possible secessions from Toc H on one side or the other. “The number of members in Toc H is altogether of secondary importance. The supreme question is the motive which inspires Toc H, the dynamic which impels. . . . Apart from belief in the *living* Christ, the Son of God, Toc H can do nothing of permanent value.”

The West Kent Amendment

H. TODD THORNBERRY (West Kent) had been appointed a Councillor just before the meeting, in place of T. R. W. Lunt (Central Executive), resigned, who was not able through illness to be present, but had written to H.Q. to signify his whole-hearted support of the Executive. Thornberry moved a resolution based on one passed by his Branch, *viz.*:—

“That the Central Council declines to approve or disapprove the decision of the Central Executive on the question of the appointment of Unitarians as Padres until the matter has been considered

in all its bearings by a Committee representative of Toc H in the British Isles, denominationally and geographically, Padre and lay, which Committee shall report to the Central Council the best solution it can find including, if necessary, a restatement of the basis and purpose and fundamentals of Toc H."

He began by arguing that the Executive's decision was a violation of the Royal Charter of Toc H, which said that accredited ministers of any Christian denomination might be appointed Padres—and Mr. Justice Kekewich, in 1899, had ruled in the High Court of Justice that a Unitarian church is "a place used by religious and well-disposed Christian people." He also quoted the Rev. F. R. Barry's letter to Tubby and the Central Executive's own resolution of March 7 in support of this view. He thought that in ten or twenty years time "the fundamentals of to-day may have given place to a different interpretation, and men, who to-day deny, may affirm, while retaining the same labels"—but if they passed Tubby's resolution they ran the risk of tying the hands of future Executives. Next, he maintained that "the whole matter has been rushed: Branch meetings have been hastily called and the question hastily discussed." He therefore moved that a Committee be appointed, representing denominations and areas, Padres and lay members, to consider the question in all its bearings and "to submit to the Central Council the best solution they can find—even if that involves a re-statement of the fundamentals, ideals and purposes of Toc H." He was of opinion that "what the founders and leaders feel about Toc H has never been made clear or fully expressed in the propaganda literature, in the membership application form, in the Four Points of the Compass, or in the Initiation service." Some members had apparently come into Toc H under a misunderstanding as to its essentials, and now secessions on one side or the other were threatened. Surely they were big enough, with God's help, to get together and find some better way.

E. T. ENGLAND (Exeter and Taunton) seconded. He expressed his personal belief that Tubby had been "passionately sincere in all that he had said and done," but he did not agree that anyone should violate his own conscience to follow Tubby. He thought that "in this matter too little trust had been put in individual Branches—the character and the life and the nature of the Padre is, broadly speaking, a thing for the Branch to decide upon." No one wanted to settle the future of Toc H on a purely legal ruling, but the ruling of a judge of the High Court ought not to be altogether neglected. Moreover, the Lausanne list was incomplete—it did not include the Salvation Army.

H. U. WILLINK (Central Executive), speaking as "a practising member of the legal profession," urged them not to lay too much stress on "a legal decision given 29 years ago on facts (some charitable bequest or something of that sort) of which they knew nothing," and not to be afraid of "committing Toc H to a more Christian position than that very dreary document, the Charter, made for it." He submitted that Thornbery's amendment was "a really desperate proposal." To refer business to a sub-committee was a common way of shirking responsibility—and they had met to make a decision. And as to the suggested Committee—was it to be a committee of amateurs, or a committee of experts? If of amateurs—what was wrong with the Executive they had elected last year? Was not that reasonably representative? (A COUNCILLOR: "Predominantly Anglican.") "Any body," continued the speaker, "set up to represent Toc H would, I fear, at the present time be predominantly Anglican." Was the Council not lay and Padre? Was it not representative geographically? Was not the Council more widely representative than any committee they could appoint could conceivably be? But if it was to be a committee of experts, what about those already consulted? The speaker named, among Anglicans, Tubby, Pat Leonard, Canon Cunningham, the Chaplain-General, Professor Barry; among Free Churchmen, Dr. Hughes (Principal of Wesley House), Dr. Bateson, Dr. Ritson, Dr. Selbie, Donald Standfast; among layman, Lord Forster, Professor Sorabji, Dick Holloway (Wesleyan, Central Executive). Many Unitarians had been consulted; two—

Rev. L. J. Hines and Sir Samuel Scott—had written their opinion that the Executive's action was quite intelligible; of the five Unitarian ministers who were members of Toc H, two had said that, while continuing membership in any case, they would not accept the office of Padre in Toc H, which they considered inconsistent with their position as Unitarians. Next, how was it proposed to appoint this committee? Who should appoint it? Was the new Central Executive to appoint it, or set up another sub-committee than itself? And why should members in the United Kingdom alone appoint it? Why should the overseas half of Toc H not be consulted? Lastly, did the Council seriously wish at this time of day to re-state the fundamentals, the ideals and the purpose of Toc H—to change the Toc H that has been? He submitted that to allow the discussion, the continuous propaganda of the last few months, to drag on and on was not going to benefit Toc H or the Kingdom of God.

W. S. ARMOUR (Belfast) supported the West Kent amendment. He said that his Branch had been discussing the matter for months, and felt that a policy of exclusion was contrary to the spirit of Toc H. So far from "thinking fairly," he felt that the Central Executive had not been thinking at all. The question would not have arisen if they had kept to the Four Points of the Compass.

PROFESSOR R. K. SORABJI (Allahabad University; he regularly speaks from the Toc H platform on Tower Hill, etc.), said that no man in his country, whether Mohammedan or Hindu, would consider any man a Christian who for a moment doubted the fact that Jesus Christ was the living God. One of the main reasons he was in England was to repay the debt he owed to the missionaries who had been sent to India. The Council could not get away from the first value of all—the value it was going to put on Christ. If they made their starting point narrow they would fail entirely; it was illogical to widen their scope and make their base narrow—narrowing it down from the Son of God to "a very good person." The issue went right back to the first charter, when Christ founded His Church.

M. COLE (Sheffield) said his Branch wished to make one point only—that the Executive should be very careful before it barred the way to those Unitarians who, though they did not acknowledge Christ's Divinity, did wish to be His followers.

D. P. KENNEDY (Mark I) denied vigorously that insufficient time had been given to members to consider the question. His own Branch Executive had had the matter up on February 10; the Wood Green manifesto had been published seven weeks ago; and Belfast had discussed the question at seven meetings.

THE REV. HENRY DAWTREY'S SPEECH

When the REV. HENRY DAWTREY, the Unitarian Padre appointed at Wood Green in 1926, stood on the platform, he was received with an outburst of applause, which plainly betokened the Council's sympathy with his difficult position. For he stood before them as the innocent cause of a painful controversy which he had neither desired to provoke nor even foreseen. He was heard with the closest attention. After thanking the Executive for inviting him to speak, he said: "I think it would have been very wise on the part of the Executive if they had followed the advice of letting sleeping dogmas lie. This quarrel is not of our seeking; I hate quarrelling—I am a man of peace." He went on to deal with the Humanists of the Middle West of America, "who are the occasion of all this disturbance." * "Let me say this about the Humanists in the Middle West, that Humanism in the Middle West is not confined to Unitarians;

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a considerable section of the Congregational body are Humanists, and you must bear in mind, if you want to look at this question in a broad spirit, that Humanism in the Middle West is a reaction from Fundamentalism in that country. You don't need me to remind you perhaps that there are many men who deny God but yet love man. I do not know if I am shocking anyone here; but I do think you should look with a broad spirit at this question of Humanism. You may deplore it, but do not blame it without some effort to understand it. I hold no brief for the Humanists, but I do want you to be charitable to those men. They do not want to come into Toc H because they do not believe in God. The same thing applies to the Universalists. Universalism is quite a conservative affair, though our Founder Padre speaks of it as a thing to be dreaded in the year 1927. But the Universalists have come to a working agreement with the Congregationalists in that country, and their Sunday Schools are working together. If you begin the process of exclusion now, what will be your limit in ten years time?" The speaker then named several Unitarian members of Toc H, and went on: "If this resolution is passed, one can see clearly what will happen, you will have grave indiscipline up and down the country in Toc H. It is not an easy thing to be a Christian. I wonder if the Council would like to hear what Florence Nightingale thought Christianity to be. She thought the Christian religion was 'to be like Christ.' And what is to be like Christ—is it to be high church or low church, dissenter or orthodox? Oh, no, it is 'to live for God and to have God for our object.' Is not that what Toc H is out for? I dare say you remember the service in the Abbey last December; I was there. All sorts and conditions of men were there and of all denominations, and I thought that here at last we have achieved something like unity, a rich and gracious ideal of a thoroughly comprehensive brotherhood, and in the middle of December I sent a communication about this to headquarters because I rejoiced to find we could all worship in common. It was not published in the JOURNAL." The Executive's decision about Unitarians as Padres was communicated to him on January 11. He was very distressed—and Wood Green Branch had deeply sympathised with him—and he had sent in a protest to Headquarters, which was not published officially. He had not wanted to come into Toc H under false pretences, and he had taken pains to see that his appointment had been made perfectly regularly. The Anglican Padre and several members had invited him to be a Padre; the Area Padre had been consulted, and he himself had written to a Unitarian member and received encouragement.

"If the motion," he continued, "was, 'we have no room for men like you,' well, I should say nothing further; but when you say 'we cannot have you because you are not a Christian,' that is not good enough. You do not intend to be unkind, but it is not kind. I have always understood that the marks of a Christian were charity and humility, and when a man says 'I am a Christian and you are not,' it seems to me there is lack both of charity and of humility. I find now that the last thing put out by the Founder Padre is that a Unitarian is expected to read the Toc H prayers and to conclude his prayers with 'through Jesus Christ our Lord.' Well, I never pray through Jesus Christ our Lord; I follow His own practice Who said 'Pray, our Father.' I may be wrong (and I hope it is not a grave error on my part), but whenever I have been asked to take family prayers in our Branch I have never used printed prayers because they do not express what is in my heart; and I never pray 'through Jesus Christ our Lord.' The Unitarians are the spiritual descendants of the men who came out of the Anglican Church in 1662, because they could not give their full assent to everything in the book of Common Prayer. And do you think we are going to accept prayers issued by Toc H? We are not. The moving of this Resolution means that Toc H is tied down to a particular school. I suppose you all, gentlemen, call yourselves Christians and think yourselves Christians; but if you ratify this decision I shall think, and others will think, that you have for the time being forgotten what the spirit of Christ is."

There was another demonstration of applause as Mr. Dawtreysat down.

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There was another demonstration of applause as Mr. Dawtreysat down.

VAL BELL (Battersea) referred to his own earlier religious difficulties. "I do not think," he said, "any man wants to go through such an experience again, and what is more, I don't intend to. When I received this literature I worked hard to find means of opposing Tubby and the Executive, but a Voice came to me saying, 'Get on with your job; you had enough of that twenty-five years ago.' I have come to the conclusion that we must support the Executive. We can if necessary raise this question at any other time; to do so now is most inopportune. I do not think we shall ever agree on these matters. Environment counts; I have known what starvation and want are, and those things count in such matters. In early manhood my religious difficulties began, and I suffered great mental agony for years, and it was only during the War that I found myself. We have got to draw the line somewhere."

DR. W. J. RIRSON, in a speech which deeply impressed the Council, said: "We are separated to-day on one of the most profound mysteries of human life, the Incarnation; it is that which divides us, and the amendment proposes that we should send this question to a new committee—I presume to find a way round the issue or to settle it. But there is no way round. This issue is not going to be settled by any legal authority, no, nor can we appoint any committee from the whole membership of Toc H to settle such an issue as this. It is an impossibility, and people outside will smile at us if we try to do it. After all, we have come to a conclusion upon the Incarnation, and I venture to say we have not come to our conclusion hastily. The battle has been fought through nineteen centuries, and the past cannot be lightly set aside. Jesus Christ was never more acknowledged to be the Son of God than He is to-day. But I am influenced more by a Voice from within, and I have profound sympathy with the last speaker. My lord, I have come to no easy judgment with regard to the person of Christ. I have passed through a struggle which has involved years of my life, which has cost me much anxiety and pain, and which I have had to keep to myself, and I have come to the conclusion that Jesus Christ is the Son of God, my Lord and my Master. No committee can move me from that deep conviction. I wonder if I speak for everyone here when I say that no committee is going to help us in this matter; each man has got to settle it for himself. The soul of Toc H can never be put into words; you cannot express it. The soul of Toc H lies in those spiritual realities of which men became conscious in the upper room at Poperinghe, realities which they found in the sense of the presence of God, God Incarnate in Jesus Christ. The Carpenter's shop at Nazareth shut out the vision of the Deity to the men of Nazareth who wondered at Christ and His teaching, and said, 'Let us send him over the precipice.' But the Carpenter's bench in the upper room at Poperinghe did not blind those men who were facing death to the deity of Christ; and Christ made them the men they were. We must not let anything human in Christ blind us—because I tell you that if we strip Christ of His deity we make Him an impostor. He is everything He claims to be or He is nothing; there is no 'between.' Faith in Christ, and love for Christ as the living Son of God and the revelation of His Father, is, I tell you, the soul of Toc H, and my enthusiasm for Toc H is grounded in the hope that its members will hold up Jesus before human gaze—not Jesus Christ stripped of His deity but Jesus stripped of the accretions which have gathered upon Him, accretions ecclesiastical and dogmatic. The question for us to settle is not a question touching the breadth or the narrowness of our Christian beliefs in Toc H; it is far bigger than that; it touches nothing less than Christ Himself, without whom there is no Christianity.

"I have just come back from a conference in Jerusalem. I cannot give you an account of that conference; but let me say that it was composed of 250 people from 52 different countries; clergy, ministers and laymen representing the best religious and social work being done in the world to-day—but we had no Unitarian present. Why? Because we could not find any missionary organisation among the Unitarians seeking to evangelise in any sense the human race overseas; there was no body which could send us a representative. I tell you that if I myself reject

the deity of Christ, the nerve of my enthusiasm for world evangelicism would be severed, and to sever a nerve is to bring about paralysis.

"Toc H is not a creed ; it is not any formulation of doctrine ; it is personal ; it is centred not in the Christ of theological controversy, not in the Christ of a moribund ecclesiasticism, it is centred in a personal attachment to the Lord Jesus who walked this earth clothed in human flesh and Who still walks this earth in our midst. We will never shut out any Unitarian as a member of Toc H ; we will never shut out any man from Toc H who is seeking Christ ; but it is a different thing to have a Unitarian, to whom Christ is not everything, as a padre. I feel deep sympathy for my brother who stands alone fighting a hard fight with deep sincerity, but in my opinion a Unitarian minister is *ipso facto* ineligible for appointment as a Toc H padre. I cannot vote for the amendment ; I cannot see that it leads us anywhere. I trust we shall oppose it and support the Resolution of the Executive."

THE AMENDMENT IS WITHDRAWN

At this stage, E. T. ENGLAND (seconder of the amendment) asked the Chairman if they could adjourn for tea, as he would like to use the interval for the purpose of reconsidering his position. TODD THORNBERRY (proposer) then said that he was prepared to withdraw the amendment. The amendment was, by leave, withdrawn. The Council then adjourned for tea.

The Belfast Amendment

On resuming, the Chairman called on the Belfast Councillor to move his amendment. W. S. ARMOUR read a statement, in fifteen clauses, which summarized the opinions of his Branch. In conclusion he said : "All I have to say can be put into one sentence. Speaking for the Irish Branch, we hope some solution in accordance with the Toc H spirit as we understand it will be arrived at, and that there will be no exclusion of anyone. I move :

"That Toc H should provide its own standards for its chaplains, and that, if a chaplain is willing to accept and endeavour to live up to the resolution which appears on the back of the Membership Form, he is undertaking sufficient obligation."

L. E. VIGOR (Ilford) seconded the amendment.

B. INGLEBY (Altrincham) quoted the saying "Toc H is God's show," and said that it transcended man-made laws. He hoped that the Council would feel that it was now nearer the truth, and would ask the Central Executive, in the light of the speeches they had heard, to reconsider its position.

REV. R. H. L. SLATER (Northern Area Padre) said that there was a definite point which he felt only a working padre in Toc H could put. It concerned the "ordinary non-intellectual member." "It seems to me," he said, "that Toc H asks a padre to come in and help it to help these younger fellows. My point is very simple. The padres in Toc H do not preach, they do not teach in the ordinary way, but they are there ; and they are known to the ordinary man by their labels. We may not like it, you may not like it—but the young man coming in chooses the Christianity of the padre by his label. Most of the fellows I know take it for granted that the padre who calls himself Anglican, Wesleyan, Methodist or Baptist stands for a quite definite belief in the divinity of Christ. A man knows from the label where he is being led, but he does not know from the Unitarian label where he is being led, and he is confused. We are asked to be very tender with those people who have intellectual difficulties, those people who serve the same Christ but express it in different intellectual terms. I want to ask you to be equally tender to the much bigger majority of fellows, the fellows we are out to help in Toc H, who have no intellectual difficulties but are confused by theological differences. If these fellows see Toc H appointing Unitarian padres, then—whether we like it or not—they will come to the conclusion

that Toc H considers that it does not matter whether they become Unitarians or Theists. I take it that the majority of fellows in Toc H hope they will come to a much deeper and much more lasting faith than that, and padres like myself are asked to bring it about. Taking facts as they are, if you appoint Unitarian padres out of the most charitable and kindly motives, you are simply putting an obstacle in the way of simpler men, the men we want to help, and you are going to make it difficult for the ordinary padre in the Branch to do the work you wish him to do. That is my point, and I raise it to meet the suggestion that Toc H can distinguish between one Unitarian padre and another."

REV. ALEX BIRKMIER (North London Area Padre) said that the circular letter issued by Henry Michelmore and himself was not to be taken as a statement of their personal faith, for neither of them was "likely to become a Unitarian"; it was headed "An attempt to set out the other side of the question." The omission to send a copy to Tubby had been due to an oversight (at this point Tubby rose and accepted the speaker's apology).

"The issue," he continued, "turns in the first place on the wording of the Royal Charter. If Unitarians are not Christian, then there is nothing more to be said; they are automatically ruled out by the Charter. But many Unitarians do regard themselves as Christians; their beliefs are not orthodox, but they do believe in Jesus Christ and His teaching. Now Toc H as a movement is Christian; it claims to embrace every kind and sort of Christian men; it has no credal basis except in so far that it expects every member to be keen on the things that Jesus stands for. Let that and that alone be its limitation. Let every man who is a Christian, and good for. Let that and that alone be its limitation. Let every man who is a Christian, or who claims to be a Christian, who is willing to think along Christian lines, and is willing to work for the Kingdom of God in the hearts of men, come into it on equal terms, eligible not only for membership but for any and every office to which his Branch or Group may call him. We all believe that Toc H is only at the beginning of its development. Must it at this stage narrow itself, even in a small degree? It has drawn into its fellowship men who were heartily tired of the endless arguments and discussions over denominational and credal issues in organised religion, as represented by the churches, and through its life of fellowship and service such men are finding their way into the churches that had perhaps repelled them before. Must Toc H introduce into its own life that very spirit which has made men unhappy about the churches? Can't we risk something for the sake of the future? Even if some Unitarians are not Christians, might we not take the risk in faith? We pray often for 'that adventurous spirit which makes men scorn the way of safety.' Is it so certain that if Toc H goes on on the widest possible Christian basis 'it will sell its birthright and lose its soul'? It may be some future generation's task 'to refound Toc H on a wider basis.' The time is not yet, but, if and when that time does come, we of this generation must be guiltless of having put in the way any stumbling-block."

He maintained that the issue in the discussion had been shifted: "the point now seems to be, not whether a man believes in the Incarnation (which I believe to be a sound test of whether he is a Christian or not), but what particular theory of the Incarnation he holds. . . . But the thing that matters is belief in the Incarnation, not the particular theory of it that is held. We have tried to point out that Unitarians do believe in the Incarnation, though they may not hold the same theory about it as the more orthodox sections of Christendom." He had "grave misgivings" that the Executive's decision might create a precedent. "Now, on the issue of the Incarnation Unitarians are to be excluded; perhaps at some future time, on the issue of the Sacrament, many of the Free Churches might be ruled out"—for members held different theories on that also. He was convinced that "a large body of the membership of Toc H" regarded the Executive's action as a retrograde one, and that it exposed Toc H in the outside world to the charge of sectarianism. In conclusion he said that it had been an unhappy task to him to oppose Tubby and the Executive, and, though he would regret it exceedingly if the Resolution were passed, he would accept the Council's considered judgment and abide by it.

REV. DONALD STANDFAST (Regnal League) said he spoke principally because he was a Wesleyan—for there was an impression abroad, which ought to be dispelled, that the Executive's action was due to Anglican influence. Every Wesleyan of standing whom he had approached, with one exception, had most emphatically approved the Executive's decision. "Your Executive," he went on, "is not passing judgment as to whether Unitarians are fit to enter the Kingdom of Heaven or anything of that sort; your Executive is not legislating for the Kingdom of Heaven, it is legislating as to who are to act as Toc H padres. They have to retain the tradition of Toc H—and men went to the bottom of this thing in the Upper Room at Poperinghe. Mr. Dawtrey said this afternoon that he did not pray through Christ but through God. I say that it is absolutely vital to Toc H that it should pray through Christ, that it should live in Christ. Christ cannot be regarded as a dead Christ but as a living God. Is no statement of faith to be made by Toc H? Are we to say nothing about God or Christ? As soon as you put down a statement of faith it is bound to exclude somebody. It is not a question of tolerance: it is a question of what is vital. . . . It is not a question of excluding anybody. I submit the question is: Is Toc H going to stand on the Lordship of Christ or not? We are asked to take Christ as a 'pattern'! A pattern will kill any movement which wants to reach the young manhood of to-day. The young manhood of to-day want inspiration, and it is that inspiration which is running through Toc H. I maintain that when you say you want to pass on the traditions of fellowship which existed in the Old House at Poperinghe, you can neither preserve them nor pass them on without the living spirit of Christ."

E. HAINES (Southport) was then called upon by the Chairman to speak. He was not a member of the Council, but in view of strong feeling on this question at Southport, where leading members are Unitarian, the Central Executive had invited the Branch to send a spokesman. He read a resolution of protest, passed by the Branch, as follows: "The members of the Southport Branch of Toc H note with deep regret and dismay the decision of the Executive not to appoint ministers of any church which describes itself as Unitarian to be padres of Toc H Branches or Groups. In view of the fact that the fundamental basis of Toc H is definitely Christian and as definitely undenominational the members of this Branch are at a complete loss to understand the action of the Executive, and wish to protest most strongly against such action being taken, believing that it violates the wide principles on which Toc H has been founded." He maintained that Toc H had a Christian basis, but was not theological: "Christianity is a religion and not a theology." Southport urged them to "cut out the whole subject before it goes any further."

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THE AMENDMENT IS LOST

The CHAIRMAN then put Armour's Amendment, which, on a show of hands, was lost by an overwhelming majority—four out of the Councillors present voting in favour of it.

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statement that he could not read the Toc H prayers I am going to vote for the Resolution of the Central Executive."

The CHAIRMAN then put the Resolution (Part I) which had been moved by TUBBY :

"That the Council approves the action taken by the Central Executive."

On a show of hands this was declared carried by an overwhelming majority, there being only four dissentients.

The Resolution—Part II

Amid great expectancy, TUBBY rose to move the second—and vital—part of the Resolution standing in his name. He spoke with the greatest vigour. He said :

"I reminded you at the beginning that you are free men, leaders, not delegates, answerable for your votes to Christ and your conscience, rather than your constituency. I must, however, now remind you that your constituency is greater than you know. No eyes in this room, save Padre Leonard's, Lord Forster's, and mine, have seen them. Otherwise among us here, some sixty units in South Africa, fifty in Australia, twenty in Canada, ten in India, and so on, are without voice or vote ; but not without conviction. Remember that they also are free men, and if they do not like your decision they will surely separate from us. You must therefore look beyond the hedges and ditches of your native shires ; you must look beyond the easy tolerance of a sentimental country, and feel the iron force of the responsibility for Toc H as a world work for Jesus Christ, the King of Kings, and Lord of All Good Life.

"You may ask what constituency I represent myself. I am told that I am out of touch with the realities of Toc H as it exists to-day in Britain. There is truth in the statement—a truth which I should be the last to deny. Yet Pettifer and I and a few others here represent a constituency larger and more faithful to Toc H than any. It is not a wide sea that separates us from them, but only a narrow stream. I have been your servant for their sakes for the past ten years ; and I cannot but witness to the fact that one and all of them—from Gilbert Talbot to Ludo Porter*—would have me say that the Lord Christ is Master of this House in Flanders, and for ever. We used once more the Poperinghe chalice this morning. On its stem is graven *He was seen of above five thousand brethren ; some are fallen asleep*. And Ludo, last to join them, was with me every day until his death, a gentle-man in every sense, but resolutely determined that he could have no more to do with Toc H, albeit it had saved him, unless—with absolute conviction and with no compromise whatever—it confessed to Christ this day as Lord and Saviour.

"Was it philosophising about the problematic existence of Jesus which gave men faith in Flanders ? My whole mind and memory are in open rebellion against such a travesty of the truth ! It was the living Christ Who met and strengthened those in the Upper Room. Here is an extract from a letter from a subaltern, which would never have seen the light while I lived : it is forced from me by the debate to-day :—

"I don't think you ever realised what it meant to me when I ran across Toc H ; and how, probably unknown to yourself, you helped me to find my way back to the Carpenter's shop, where I won good shelter from the stormy blast of the many temptations which beset us youngsters over in France. From the day I met you I began to realise that I could not afford to play ducks and drakes with my soul. And it was you, dear Tubby, who pointed out in your quiet and wonderful way, not only the folly of my actions, but also showed me the Lord and Master with His Crown of Thorns regarding me with sorrow and pity. You did not even speak to me ; but it was just your example. And since then I have, please

* Sir Ludovic Porter, K.C.S.I., Eastern Secretary of Toc H, who died on March 9, 1928. See April JOURNAL.

God, played straight ; and have been rewarded by the love of the best of wives, a comfortable home, and a good billet. As I go on now, my one wish, in order to try and repay God (if such a thing is possible) for His loving kindness, is for service in and through Toc H.'

"Was it philosophising about the hypothetical existence of Jesus which gave men courage for the impossible acts of duty and devotion, and enabled them to carry them through, sometimes with scarcely a casualty? This remarkable letter from a Major commanding a Field Ambulance in the Salient in 1917, has just come back to me with some old papers. It tells how strength and guidance came from the Upper Room to the fulfilment of an impossible feat of stretcher-bearing. One of the stretcher-bearers, returning to the Upper Room two days later, told me how the whole unit felt that the Colonel was being guided in his orders ; e.g., after sheltering for an hour, he gave the order for the work to begin. There was no sign of cessation ; but the shelling shifted from the ground immediately before them. He said, I remember, that 'It was like the Stunt with the Red Sea.' The ambulance picked up and brought in over fifty men lying out, without themselves losing a man. Listen to this :

"I shall never forget a certain Service in Talbot House. The sequel to it was the successful carrying out of a job of picking up and carrying wounded which lasted some days, and appeared next door to impossible. Incidentally, I never expected to see the finish of it personally. Everything went right in the most remarkable way, and arrangements that I made when hardly able to think, fitted into each other with a perfection that my brain could never have achieved. What I regarded as doomed to failure involving many besides myself, turned out a success which amazed me. I saw many strange things during the War, but *that* has left a mark which I can rely on remaining. I shall never believe again that a duty is impossible. I got a bar to a D.S.O. over it, but few people would understand if I told them how I got it in Talbot House.'

"Was it speculating on 'the innocent improbabilities' of the Gospel which inspired this letter from a Chief of Police, a member of a Malayan Group of Toc H, in 1925 :

"The 2nd Durhams had a bad time retaking Elsenvoir Chateau in Scottish Wood. It was a small show, but was undertaken to straighten out a piece of this line, as a jumping off place for a big show to regain Kemmel. The show was successful ; the battalion came out to rest a few miles from Abeele. Whilst in rest, I went up to the line to have a look round before the Big Show, and so knew the bit of land fairly well. Returning, I had some happy days in peace and quiet. One night I was aroused by the camp adjutant, who kindly told me that the Bosche had taken advantage of our absence and broken through. Casualties were heavy, and reinforcements must go up immediately. I knew the way and could take them ; we must arrive at a certain position before daylight. If not, the Bosches would observe our movements from a certain ridge, and quietly put us out of action. After certain difficulties we reached the vital spot exactly at daybreak. It was beautifully quiet, so I carefully went forward to have a quiet "look-see," when it appeared that every gun in the Salient opened out. A literal wall of shells impeded our progress. The other unfortunates in the line had to be reinforced : we could not afford to lose even a foot of ground. I just stood still for a moment and quietly asked the Elder Brother to take us through. Do you know, Tubby, I don't think I ever felt so happy or calm. That's all, just at peace. I fell in the troops, and gave the order to move off. ———, who was a soldier before I was, said it was madness ; at any other time I should have taken his advice ; but on this occasion I ordered him to go behind and at all costs keep the troops all together, and on no account to have stragglers. I knew that this was really contrary to all legitimate formation under the circumstances, but felt impelled to give the order. We started off, I a few yards ahead, with about four hundred troops behind. The barrage seemed

to increase in fury and some good way ahead there appeared to be a wall of falling shells. I was ever so calm and happy. The troops did not seem to have the wind up. We reached this hellish wall when part of it suddenly disappeared, perhaps a gap of twenty or thirty yards only; we all got through, without a scratch, lost one bicycle. When I arrived with my draft the C.O. of the little crowd of survivors appeared amazed and said something like this: "How did you bring them through that, Sonny?" I replied, "I didn't." . . . It is much more difficult to play the game in peace. The tendency to forget is so real; however, we try. . . . We are about ten strong here now, and all of us belong either to the Scotch Kirk or to the C. of E. To us all the Elder Brother exists in personal experience; I am sure of this. With His aid we will continue to carry the Torch.'

"What was the last clause of the prayer with which six thousand of the Family upheld Pat and myself in 1925 as we went round the world; the prayer which brought Toc H to many lands and blessed its beginning; the prayer which introduced Toc H to Australia, and won the lifelong service of that most distinguished Parliamentarian who has presided over our Council to-day? The prayer ended thus—*O Thou upon Whom the isles do wait, be it unto us according to our faith in Jesus Christ our Lord.*

"You have passed the first part of my Resolution; I ask you now to pass the whole."

L. F. BROWNE (Mark VII; formerly treasurer of the Old House) seconded.

No amendments were moved.

A DEMONSTRATION

At this point the Rev. HENRY DAWTREY rose to leave the meeting. Before going he said a few words of thanks and of regret. "We have a different point of view," he concluded, "and I interpret the Charter in a different way from you. I wish to assure you that, though you exclude me, you are not excluded from my regard, and that I, like you, seek to do—in the highest sense of the term—the will of God. I hope we shall both do that in our own way, with mutual respect." A great outburst of cheering greeted these words. As the speaker turned to go the whole Council rose to its feet, and remained standing until he had left the hall; those nearest the gangway pressed forward to shake hands with him as he passed.

Before the vote was taken PETER MONIE said a few words. He said that all of them knew how extremely painful this thing had been; perhaps they could realise what it had meant to him personally to have been so careless. He had not come into Toc H because he cared for Toc H, or for Tubby—though he did care for them—but because he saw an opportunity of serving Our Lord better in a certain way. "I have found in Toc H," he concluded, "more than I dared hope for; I have learned more of the Lord I was trying to serve and beginning to love, and all this pain has come upon us through my fault, and you can imagine how it hurts. But we are all in part to blame because we have not loved Him enough or served Him enough. The lesson we have to take to ourselves and to get across to our fellow members is that in future we must try to see Him more clearly; to try not only to love Him more dearly but to follow Him more nearly."

THE RESOLUTION, PART II, IS CARRIED

The CHAIRMAN then put to the meeting the Resolution, Part II, moved by TUBBY:—

"That the Council pledges itself to abide by the statements published under the title 'Toc H at the Cross Roads' on pages 97-102 of the Toc H JOURNAL for March, 1928."

The CHAIRMAN declared this part of the Resolution carried by an overwhelming majority, there being only two dissentients.

There was no attempt to receive this result with applause. Instead the Council stood up and sang the Doxology; and remained standing with bowed heads while Tubby led it in prayer.

After TUBBY had expressed the hope that Councillors, returning to their own districts, would split themselves up into little groups and go round their Branches and Groups trying to clear away misunderstandings, two of those who had originally opposed the Resolution made personal statements. H. T. THORNBERRY said: "I am going back to my Branch to work harder than ever. I don't agree with what has been done to-day, but I accept the decision, and I will do my best wherever I go to carry out Tubby's suggestion"; while ALEX BIRKMIRE added that he would do all he could to set before Branches and Groups the decision that had been arrived at and the reasons which had led to that decision.

In response to "Cheers for the Chairman," LORD FORSTER said: "There is no movement that I know of except Toc H which could have had such a meeting, discussing fundamental issues in so fair and friendly a way, and coming to so definite a decision with an entire absence of bad feeling."

The Special Meeting of the Council being thus ended, the statutory Annual Meeting followed.

THE ANNUAL MEETING

ENDOWMENT FUND

It was announced that Major E. A. Belcher (Appeal Director), who was to have addressed the Council on the Endowment Fund, had unfortunately not been able to stay. He had promised to supply a copy of the speech he had intended to make, which would be circulated. He hoped all Councillors would read it.

APPOINTMENTS APPROVED

The following appointments, made by the Central Executive during the year, were confirmed by the Council:—

To be *Association Padres*: (a) (*Paid*) Revs. W. Maddock (Bristol); F. Molyneux (Hull); F. G. Reeves (Birmingham). (b) (*Unpaid*) Revs. Ralph Jackson (Buenos Aires); Albert W. Eastburn (Philadelphia); Donald Standfast (Regnal League); J. G. Paton (Belfast).

THE ANNUAL REPORT AND ACCOUNTS

The Annual Report and Accounts for 1926-27 were received, and approved without discussion.

ELECTION OF CENTRAL EXECUTIVE

Voting papers had been distributed at an earlier stage in the afternoon, and were collected. The result of the election of the Central Executive Committee, to serve from April, 1928—April, 1929, was announced as follows:—

London members

Sir Ion Hamilton Benn (*General*)
David Boyle (*General*)
Dr. L. F. Browne (*Mark VII*)
J. H. Clark (*Mark VII*)
Lt.-Col. R. C. Grant (*General*)
Beresford Ingram (*Brothers' House*)
Alexander Paterson (*General*)
H. U. Willink (*Mark III*)

Outside London

W. H. Carver, M.P. (*Hull*)
D. Flather (*Sheffield*)
Lord Forster (*General*)
H. Leigh Groves (*Windermere*)
Rev. M. P. G. Leonard (*Manchester*)
Dr. J. B. McDougall (*General*)
J. H. Palin, M.P. (*General*)
Major H. Shiner (*Petworth*)

Ex-officio members are: Rev. P. B. Clayton (*Founder Padre*), Wm. A. Hurst (*Hon. Treasurer*), P. W. Monie (*Hon. Administrator*), and Rev. H. E. Hubbard (*Hon. Administrative Padre*).

A vote of thanks to the REGNAL LEAGUE for lending the hall for the meeting concluded the business. The Council had sat, with a brief interval, for over six hours.

EVERYMAN'S STORY—XII

With Young Germany on the Road

A FOREMAN who worked for my grandfather once took a half-day trip to Boulogne. On his return, when asked what he did when he got there, he replied: "I walked into the interior to study the habits of the natives." That man had got the right ideas. He fancied a holiday on the Continent and desired to learn something of its inhabitants, and he knew or guessed that one doesn't often learn much where notices announcing "English Spoken" are displayed.

But the longer time and distances involved both in a good holiday and in "studying natives" on the Continent usually call forth the protest, "I can't afford it" from the average Englishman—*i.e.*, Toc H member. Such was my complaint to a German student I had the good fortune to meet at the Student Christian Movement Conference (where one meets all sorts of interesting people) at Swanick in 1926, for I had desired to spend a fortnight in Germany, but had sat down to count the cost. But my German friend infallibly proved to me that I could at least halve my reckoning by sleeping at the hostels of the "Deutsche Jugendherbergen" (German Youth-shelters) for about 4d. a night. It seemed too good to be true, but I thought I would try it, so he gave me a letter of introduction, and off I went to Deutschland—not without some misgivings!

It was the finest holiday I've ever had. The cities and cathedrals of the Rhineland, two lovely lazy days going up the Rhine, walking in the Taunus Mountains, and then again among the loftier peaks of the Black Forest, meeting the most delightful young Germans, sleeping in the oddest places. And all the time really in the "interior" of a foreign land. When I got back I found I had been away sixteen days, had travelled about 1,500 miles, and had spent—just under £8, *including everything*.

How was it done? Of course by plain feeding, and travelling by the lowest class—*i.e.*, 3rd in Belgium and France and 4th in Germany. But chiefly because of sleeping at the *Herbergen* or hostels of the Deutsche Jugendherbergen (hereinafter known as D.J.H.) and paying anything from 2½d. to 8d. for a night! Sometimes with two in a room, once with thirty-eight, usually a dozen or so. Sometimes in an attic, sometimes in a cellar. Always with the youth of Germany, kind, hospitable and generous.

So much for the personal note, which is merely to emphasise that this is perfectly feasible for the ordinary Toc H member on his own, and, what makes it all the more fun, without knowing any German.

Now, how did this remarkable organisation ever come about, and what is its relation to what is popularly known as "The German Youth Movement"? The Youth Movement began in the nineties as a revolt of German youth against the artificial system of civilisation and false scale of values which it accused its elders of having set up. It took as one of its chief tags Rousseau's "*retournons a la Nature*" (let us return to Nature), so that love for the countryside—itsself no new thing in Germany—very much increased. In the year 1907 Richard



ABOVE : *Left*—The disused Castle as *Herberg* : the day's march begins ; *Right*—The Farm-house as *Herberg*. BELOW : *Left*—A quiet corner of the mess-room : *Right*—The end of a perfect day.



TOP: *Left*—A country dance; *Right*—Music on the March.
 MIDDLE: *Left*—A master with his class; *Right*—A good story.
 BOTTOM: *Left*—The Camp-fire; *Right*—The supper fatigue.

Schirrmann, an elementary school teacher—already aged thirty-one, and hence excluded from these councils of reforming youth—realised that this love for Nature inspiring the Youth Movement was a good thing and should be assisted as much as possible. He plainly saw that the best way in which it could be fostered by adult Germany was by affording cheap lodgings to the youth which desired to frequent the countryside. So in 1910 he established the first *Herberg*, a primitive affair, and the “*Deutsche Jugendherbergen*” came into being as a kind of auxiliary to the Youth Movement.

The Youth Movement was comparatively small before the War, but the years immediately following, while seeing its disintegration as a unit (there are now dozens of Youth Movements in Germany, and it is no longer correct to speak of *The German Youth Movement*), saw the general acceptance of most of its ideals, and especially of its love for Nature. The D.J.H. movement consequently received a great impetus and made great strides: whereas in 1911 there were only 17 *Herbergen*, in 1926 there were no fewer than 2,283. Their aim is to establish hostels all over Germany where the youth of both sexes and of all nations may obtain a night's lodging for a few *pfennigs*, and thus be able to see Germany at a minimum cost. The organisation possesses a central control, but is maintained locally; so that the kind of hostel, and even its existence, often depend largely upon the good will of the local city fathers and the enthusiasm and support of the local population. While some of these *Herbergen* have been specially built, and some are in the shape of houses old or new, cottages or other buildings which have been acquired by the movement, others are situated in the attic or basement of a school, or in some other public building. The different religious bodies and even private individuals sometimes organise *Herbergen* and affiliate them to the national movement, while inn-keepers also occasionally offer a room. Each *Herberg* is supervised by a “father” or “mother” who may be whole- or part-time paid workers or honorary helpers.

The finance of the movement is necessarily difficult. It is dependent upon—
(a) members' subscriptions—under twenty years of age, 50 pfennigs; over twenty, 3 marks; foreigners, 5 marks (1 mark=1 shilling, 50 pf.=6d.) which for the year 1926 amounted to 255,000 marks. (b) Members' payments. These vary from 20 pf. to 70 pf., but are usually 40 pf. or 50 pf. a night. In 1926 there were 2,159,204 beds occupied, compared with 1,433,019 in 1925, which is some indication of the size and growth of the movement. (c) Outside subscriptions and donations. There is considerable public enthusiasm. In 1926 alone 31,000 marks were given in cash, but many firms gave material, and workmen their labour, for building *Herbergen*. (d) Government, State, and municipal aid. The last two vary, but as instances, some municipalities give 5 pf. or 10 pf. per head of population, while in 1925 and 1926 together the State of Württemberg gave 18,791 marks. The German Government in 1926 gave 85,000 marks.

Consequently the amount of accommodation and the degree of comfort the different *Herbergen* are able to offer vary. Some can provide no more than a paillasse, blankets, and a floor; others can offer beds (usually double banked

like berths in a ship) with spring mattresses, bathrooms, comfortably and charmingly furnished sitting-rooms, and a canteen where simple and inexpensive dishes can be obtained. It is not possible to obtain refreshment at all the *Herbergen*, but at almost all there is the means of cooking one's own food, so that anyone should take with him at least something to boil water in, besides his plate, mug, etc.

Now look at the advantages of such a scheme. They are overwhelming. Educational, hygienic, social (for the movement is truly democratic), international. Put it at no higher value than getting a cheap holiday! I asked several young Germans why they didn't visit England. "I can't afford to," they answered; "*you have no Jugendherbergen.*" Can't we have something like this so that we can tramp the hills and dales of England, and have our foreign friends to join us? There is one ray of hope. Scotland already has its "Lodges." The Scottish Young Men's Holiday Fellowship (Secretary, J. S. M. Thompson, 2, Drumsheugh Gardens, Edinburgh) has, by the initiative of the Scottish Y.M.C.A. and Mr. T. A. Leonard, established seven Lodges in the Border country and fifteen in the Highlands, which will be open from June 1st to September 30th. These consist usually of half a dozen paillasses and a suitable number of blankets in a church hall, Y.M.C.A., or institute. The membership fee is 2s. 6d., and the charge usually 1s. per night.

The Editor, I know, does not hold himself "responsible for any views expressed, etc.," nor does anyone else I've yet met with for this view; but I think we ought to have a system of *Jugendherbergen* in England, and that very likely Toc H ought to run it.

BISH.

NOTE: Any who desire to visit Germany in this way should write, sending a 5s. postal order, to Geschaefststelle des Verbands fuer deutsche Jugendherbergen, Hilchenbach, Westfalen, Germany, and on arriving in Germany should immediately arm himself with the handbook of the D.J.H., obtainable at any sports outfitters and most bookshops, containing a complete list of towns and villages with *Herbergen* and their addresses.

TOC H IN PRISON

[This article on Toc H work in the Madras Penitentiary is reprinted, without permission but with gratitude, from the January number of *The Lamp*, the organ of Toc H, India.—Ed.]

OVER the door of Talbot House in Poperinghe was the historic sign—"All rank abandon, ye who enter here," which might be more grimly but just as appropriately applied to those places of refuge which we call prisons. And in that sense prison is the right place for Toc H; at any rate the Toc H jobber, as he approaches the barred gates and walks through them as if the place belonged to him, finds that indeed it does, for there he has to meet Everyman on his own ground, Everyman wearing the same pyjama-like costume (or less) and asking the same question—"What shall I do when I get out?" As he carries some habitual criminal on his back in the course of one of the more intensely intellectual

Scout games, or talks with a murderer who seems a decent sort of fellow with the same ordinary human interests as himself, or gets into conversation with a gentleman who could teach him more Sanskrit or English History than he ever smelt in his life, he finds it all a wonderful antidote to any form of superiority complex that may habitually be upon him.

But this was intended to be a report, and not an attempt to prove, spite of the French Revolutionaries, that Equality and Fraternity go best along with Imprisonment instead of their more familiar partner, its opposite. Therefore to our muttons. What does Toc H do in prison? It tries in a very blundering way to help the prisoner to find the answer to a question rather like the one mentioned above—the question, “What shall I *be* when I get out?” Not that it tries to find a job for him—that is a problem that it can hardly touch: but it seeks to extend to him a fellowship which may make it a little more possible to resist the drag back into crime when he is once more free.

To this end, unquestionably the best work that we have been doing is that among the Moplahs and the Juveniles, where a Scout troop is being run. In the course of the year there have been two Investiture Ceremonies, at which altogether nine prisoners have become Scouts and been presented with scarves by Mr. A. J. Leech, District Scout Commissioner, as a token that they have passed the “First Test of Scouting.” It is good to see the enthusiasm with which these Scouts, and those others who are preparing for investiture, go about their games and the attention with which they listen to instruction in the Scout Law. The writer, in talking the other day to one of the recently invested Scouts, a juvenile offender, discovered that his chief anxiety about his forthcoming release, greater apparently even than the anxiety to find a job which would support him, was to get in touch with a Scout Troop outside, and so make himself useful. The work for this Test, in preparing for which such ideas are encouraged, includes the learning in the Scout’s own vernacular of the Scout Law and Promise, the use of certain knots and tracking signs, the ABC of hygiene, a knowledge of at least six Scouting Games, and so on. A Log Book is carefully kept, and at present the Troop is looking wistfully round for a Club Room within the Penitentiary, without which it feels that it cannot do its best work. Even as things are at present, they are proud that in the past two years no juvenile offender who has joined the Troop has returned to gaol after his release.

The problem of the gentleman known as the “habitual” is different and by no means easy. To many of these prison life has become an oft-repeated incident, and therefore nothing that happens within the walls of the place has much interest for them. Nothing? No, that is hardly accurate, and here a somewhat delicate question arises. Is there any necessary connection between Association Football and habitual crime? We know what will be the answer of the Rugger enthusiast—but let that pass. What we have to record here is the result of scientific observation, and it is as follows. Give a “habitual” the chance to kick about a Soccer ball, and you have made him its slave for ever. In future whenever you appear, bearing that sphere under your arm, a wild light will come into his eye, and nothing will appease him but the permission to kick and fist.

and head it, with wild cries and fantastic appeals for a goal or a foul as occasion suggests, for an hour on end. Wean him from his mad pursuit of it for a short space, and he will soon grow weary of your alternatives and return to it as the British workman to his beer: or, if you heartlessly deny him, he will never smile again. Under such circumstances Toc H seems to have to face the alternative of being a Soccer promoter or nothing at all. Another difficulty has been that the personnel of the "habituals" section is constantly changing, so that prolonged contact with individuals is almost impossible and perhaps one achieves practically nothing beyond creating in these men's minds a general impression that someone outside is vaguely interested in them, for some inexplicable reason. However, during the past few weeks we have managed to pick out about eight of these "habituals," who have joined regularly with the Scout Troop in getting up some games and songs for the Toc H Birthday Celebration.

In these two sections most of our work has been done by two Hindu Scouts, who have been most regular and painstaking. Toc H wishes to make known its debt to C. Sivaprakas and C. S. Bhavani Shankar, especially for the way in which they carried on all through the hot weather without missing a single Sunday, while the rest of us were away in some kindlier region.

For the rest, the Star Class, which contains the prisoners picked out for their good conduct, one member of the Toc H party has been regularly going to have talks with individuals, and it is there also that most use has been made of our Library books, the greatest demand being for religious books in Tamil and the other vernaculars. In the European Yard also, the small number of Europeans and Anglo-Indians have been glad to see us from week to week and to talk on any and every subject, and books and illustrated papers from the Toc H Prison Library have been constantly circulated among them.

In the Women's Ward, Miss Devasahayam and Miss Brockway have been the visitors, and have been co-operating with us. They have found the women there most interested in games, stories from the Bible and other sources, and the sort of handwork that is nowadays devised for "kindergarten" use. Throughout the Penitentiary the gramophone has been constantly at work on Sunday, which is Toc H's day, and on week-days there have been lantern lectures or cinema shows on an average once a month.

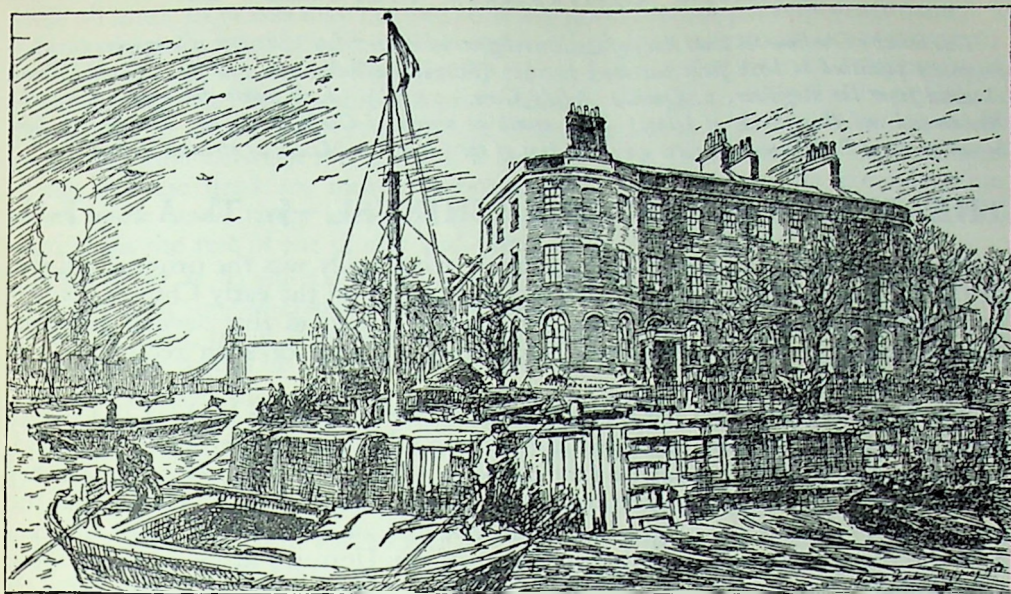
Toc H in prison is a most instructive business—perhaps more so to the "jobber" than to anyone else. But it is a job in which a knowledge of Indian languages is very necessary: in fact for this reason a European is almost useless for many phases of it, and it will properly form more and more an outlet for the energies of the Indian membership of Toc H.

"CRIMINAL."

A NOTE ON TOC H PRISON WORK AT HOME

After-care Committees now exist in some Prisons, and Toc H Prison Visitors at Bedford and Northampton now appeal to other Branches and Groups for help in after-care work for boys discharged from the gaols in these towns and returning home to other places. Will other Branches and Groups which are prepared to co-operate in this useful and difficult "big brother" work get into touch at once with the Secretaries of Bedford and Northampton?—ED.

PIERHEAD HOUSE, WAPPING



THE delightful drawing, reproduced above, appeared last February in the *Sunday Times*, and is the work of Mr. Hanslip Fletcher, who has very kindly allowed Toc H to use it. The original can be seen hanging in the Pilot's Room at Pierhead House.*

Since the dedication by the Bishop of Stepney, on All Saints' Day (see November, 1927, JOURNAL, pp. 437-9), the house has been constantly and faithfully used for week-end Conferences or Retreats. Already Tubby's hopes have been justified and the house has indeed proved itself to be "a godly experiment." The bookings for week-ends now extend as far ahead as April, 1929, and the Warden and the Guestmaster hold their diary ready for all sorts and conditions to fill without delay.

A word should be said as to the accommodation of the house. For a time of quiet and refreshment it is best that not more than fifteen attend, but for a conference more are easily accommodated—twenty and over. Sometimes a few, who cannot stay throughout, come during the day, and meals can be provided for thirty or, in the case of tea, fifty.

The summer months are not so likely to be chosen for retreats or conferences, but, be it said, the situation of Pierhead House makes it a health resort, and members of Toc H and the L.W.H. are invited to bring a bag and stay where a welcome awaits them, if the Guestmaster gets some notice. This applies especially to provincial members, who find the London Marks full and hotels not to their liking. The Pierhead motor-launch will soon be seen on the River.

There must be many who wish occasionally to "pause for a little space" away from the turmoil of city life. For their use, now the summer months draw near, the house stands ready, its code—"Happiness without horseplay and quietude without dullness." "Men will come shyly, but go back to work better for their time of rest and of insight by the Pool."

* Framed copies, size 15 in. by 10 in., signed by the artist, can be obtained from the Guestmaster, Pierhead House, Wapping, London, E.1., price 10s.; unframed, 6s.

GREAT EASTERN FAITHS—II

This month we continue the short study of Eastern religions by Padre "Bo" SEMPLE of Singapore Group—originally published in book form out there in 1927 (Singapore Religions. 48 pp. Cloth. To be obtained from the Registrar, 1, Queen's Anne's Gate. 1s. 6d.). Last month the writer dealt with Mohammed and the religion of Islam. This month he writes of Confucianism and Taoism; in June he will write of Buddhism—the three great religions of the Chinese in Malaya as elsewhere.—ED.

THE RELIGIONS OF THE CHINESE.—§1. The Ancient Faiths

No one has been able to decide definitely what really was the original religion of the Chinese. This is chiefly due to the fact that all the early Chinese records were destroyed by a fanatical Emperor; and it is certain that several religious beliefs had been formulated ages before the existence of such records as are to-day available.

It is beyond doubt that for many ages there has been at the back of all Chinese religion the idea of a Being raised high above all others in the Spiritual World, yet there is also distinct evidence that animism or Spirit Worship was rife at every period of which we have any knowledge. One great student concludes that the animism of China is the original religion, but that an enormous number of years ago the recognition of the Supreme Ruler of the Universe arose and that these two beliefs, the lower and the higher, have existed together right through Chinese History.

The three great Religions of China are Confucianism, Buddhism and Taoism, known to the Chinese as *Ju Chiao*, *Shih Chiao* and *Tao Chiao*, and strange to say they are almost exactly of the same age, but fifty years separating the eldest from the youngest. Now underneath all three is the religious attitude of mind and life which existed centuries before any of them arrived.

We cannot hope to understand any Chinese religion till we have grasped the invariable underlying *animism*. To the Chinese all nature and all its parts are possessed of spirits good and bad, weak and strong. They are found everywhere, in mountains, in trees, in the ground, in the air and under water. Everything that happens is accounted for by the action of spirits. Sickness is caused by them, a child drowns, not because it cannot swim, but because a spirit holds it down. Streets must be crooked, because spirits fly in straight lines and can be stopped by a wall. Houses must, if possible, have a wall opposite every gate, door and even window. The whole life of the people is governed by their fear of these dangerous beings and much of their religion consists in attempts to drive them away. The best way to drive away an evil spirit is to obtain the help of a good one. The sun is the very greatest of all good spirits and, if they can get the sun on their side, the Chinese consider they have obtained the most powerful protector, which may be the reason why it is considered unlucky for armies to fight in the rain and very bad form for a General to suggest it. Not only is everything connected with the sun useful to fight evil spirits, but anything even remotely suggesting it, such as a peach blossom, red paper, the blood of a cock

and even the tiger, whose coat is covered with rays. Naturally, light and heat are very important, hence the bonfires, crackers, torches, lanterns and candles, while all kinds of noises may be used to bring good luck or prevent misfortune.

Now there is another side of this spirit religion of enormous importance to the Chinese and that is *Ancestor Worship*. They believe that, as men are possessed of spirits, they can be worshipped after death. This is so universally practised that it may be called the very centre of Chinese religion. Death does not at all break the bond between members of a family. The family consists of dead and living, and the dead are more important than the living. The consideration which must at all times be given to these dead members becomes a positive burden on the rest of the family and often lands them helplessly into debt.

Filial piety is to the Chinese the very greatest of all virtues—one naturally would respect the old Dad if one knew that in a few short years he would have to be worshipped, for if he could lay on the stick while in this world, how much more terrible would he be if he got irritated or annoyed when he became a spirit!

In like manner the second great virtue is possessing sons, in order that in due course there may be some to worship one—the more the better. That in part explains the widespread customs of polygamy and adoption among the Chinese. So woman has little value in Chinese eyes, except as a mother, while when she marries she receives little or nothing, for all family possessions are equally the property of the ancestors and so may not leave the family. It is said that a Chinese may renounce all his gods but his ancestors last of all, if ever.

Now the other vastly ancient religion, which in time became merged into the Confucianist State Religion, is the *Worship of Heaven*, which was not permitted to ordinary people. The worship of the Heavenly Bodies became the privilege and duty of the Government Officials, while only the Emperor himself could worship the Supreme Being of High Heaven. That he was considered to be carrying out as the Father and Representative of the whole Nation.

The worship of Heaven was performed on the longest night of the year, because that night marked the time when the kindly influences of the sun began to regain their power after winter had done its worst. Under the open sky, upon a circular marble platform, the "Son of Heaven" performed one of the most remarkable sacrifices of all history. The sublime ritual showed a very deep conception of eternal truths and the prayers offered up could, with but little change, be used by Christians. But China has lost her Emperor, her great Father, and though the President twice dared to offer the sacrifice, because in that position he represented the nation, it has not been made a regular annual custom. The future of the State Religion is wrapped in mystery: China is in the melting pot.

Such roughly and in short are the three parts of the ancient religion of China, which must be mentioned before considering the more modern faiths, which really are philosophies, except in so far as they blend with these age-old survivals of the early civilisation of the Celestial Empire. These religions have directed the gaze of the Chinese backwards for thousands of years, and so all their ideals have been in the past (which accounts for the remarkable conservatism of the Celestial), but now it looks as if they have decided they were wrong and are begin-

ning to look ahead. What will be the result? Will it be a great opportunity for that other Eastern Religion five hundred years younger, the Catholic Faith of our Lord and Saviour, Jesus Christ?

§ 2. K'ung Fu Tsu and Ju Chiao

It is hopeless to view the religions of China through Western spectacles. We must get right away from our own ideas and try to grasp the Oriental way of looking at Eternal things.

There are, as has been mentioned, three great religions of China; Confucianism, Taoism and Buddhism, but they are not three Churches as we understand them. They are not like the Roman Church, the Church of England and the Greek Church, nor are they like the three Presbyterian Churches of Scotland. The three systems are complementary, without any very clear line of separation, so that it is hardly correct to say that there are more Confucianists than Bhuddists or the converse.

The Chinese say that all three religions are one and give them the collective name of *San Chiao* or the Three Schools, and indeed, apart from priests, monks and intellectuals, there are but few who are really strict adherents of any one of these religions. Thus a Confucianist will visit a Buddhist temple and seek help from a Taoist priest. There is nothing incongruous in Chinese eyes for a man to visit the shrines of all three in one day. It is well also to remember that strictly speaking Confucius, Lao Tsu and the Buddha were not really founders of religion but reformers, who adopted and adapted what already existed. In this all three only partly succeeded, for their followers retained many of the old beliefs and customs which they had attempted to displace.

Confucianism was founded by K'ung Fu Tsu (or, in Cantonese: Hong Fu Tse) about five hundred years before the birth of Jesus Christ. In later years Roman Catholic Missionaries latinised his name into Confucius. His philosophy is called *Ju Chiao*, which means, roughly, The Culture of the Learned, and to understand its aims and inner meaning we must first consider how it came to K'ung Fu Tsu.

When K'ung Fu Tsu was born in the Duchy of Lu in West Shantung in the year B.C. 551, China was very much as it is to-day: the playground of warring factions. The suffering people were ground down by the tax-gatherer, set to forced labour and pressed into military service. The Barons, who had all the power under a merely nominal Emperor, lived in luxurious, sensuous and destructive open shame. Education was neglected and plague and famine stalked the land.

K'ung Fu Tsu was born when his father was seventy-one years old and he was fatherless at the age of three. His boyhood was a hard one; and when at nineteen he married, though he had a son, his married life was a failure and he soon left his wife. He became a Civil Servant and occupied his spare time in writing. When he was fifty he was made a State Magistrate and from that position he rose step by step, till he became Minister of Justice. In that office he did such splendid work that he raised his state to a commanding

position in the province. As a result neighbouring princes were furious with jealousy, and one of them hatched a diabolical plot to wreck his work and succeeded all too well. He sent a present to the Prince of Lu of some magnificent race-horses and eighty beautiful dancing-girls. In spite of the pleading of K'ung Fu Tsu, that prince lost all interest in the welfare of his people and gave himself up to a life of pleasure and indulgence. K'ung Fu Tsu lost his position, saw his work destroyed and went heart-broken into a wandering exile, seeking some other prince who would let him work for the welfare of his State, but he never found one who would let him try the experiment. Yet he maintained till the end of his days that he knew the secret of State-craft and could make any kingdom great which would stick to his principles. That secret is the basis of Confucianism. So after twelve years he returned home and gave himself up to teaching and writing, surrounded by an ever-increasing circle of disciples. He died at the age of seventy-three and his tomb is still visited by thousands of pilgrims every year.

K'ung Fu Tsu was a kindly, gracious man, who always behaved both in public and in private with the most rigorous correctness. He never unbent, even to his son. He was so strict that he would not even sit on his mat unless it was straight, and frivolity to him was immorality. Duty and self-control were the religion of his life. He was the greatest moral figure in an age of vice and corruption. Yet not for a hundred years did his teachings receive recognition, except among his disciples. Then arose Meng Tsu, the second greatest Sage of China's history, and he raised the great Master to the pedestal from which he has never yet been dislodged. The greatness which came to China in the centuries which followed was very greatly due to the enormous hold which the teaching of K'ung Fu Tsu secured on the imagination and conscience of the Chinese, and thus long after his death he proved the truth of his claims.

This in short is Ju Chiao:—The *Supreme Ruler* is a Being to be revered and worshipped. He produced the Order of the Universe and formed the races of mankind. He is served by a multitude of spirits, who all have their special work in guiding and protecting the good and in controlling the spirits of men in their duties to their fellows.

Sacrifices are to be offered when approaching the object of worship, for it is wrong to come empty-handed, but the spirit in which these sacrifices are offered is of more value than the gifts themselves.

Sin is recognised and its punishment is looked for in this world. Reformation is required rather than penitence.

Prayer is an acceptable and effective duty, but it is not a daily communion with God but an attitude of mind, to be preceded by fasting and washing.

No *Priesthood* is needed, for each worshipper is his own priest and can offer his own sacrifice. But as all work is for the good of the State, which is the Big Family made up of all the little families, the Emperor, as father of the nation, is therefore High Priest of his people and only he can offer the State Sacrifice to Shang Ti; yet the ear of Heaven is open to all.

ning to look ahead. What will be the result? Will it be a great opportunity for that other Eastern Religion five hundred years younger, the Catholic Faith of our Lord and Saviour, Jesus Christ?

§ 2. K'ung Fu Tsu and Ju Chiao

It is hopeless to view the religions of China through Western spectacles. We must get right away from our own ideas and try to grasp the Oriental way of looking at Eternal things.

There are, as has been mentioned, three great religions of China; Confucianism, Taoism and Buddhism, but they are not three Churches as we understand them. They are not like the Roman Church, the Church of England and the Greek Church, nor are they like the three Presbyterian Churches of Scotland. The three systems are complementary, without any very clear line of separation, so that it is hardly correct to say that there are more Confucianists than Bhuddists or the converse.

The Chinese say that all three religions are one and give them the collective name of *San Chiao* or the Three Schools, and indeed, apart from priests, monks and intellectuals, there are but few who are really strict adherents of any one of these religions. Thus a Confucianist will visit a Buddhist temple and seek help from a Taoist priest. There is nothing incongruous in Chinese eyes for a man to visit the shrines of all three in one day. It is well also to remember that strictly speaking Confucius, Lao Tsu and the Buddha were not really founders of religion but reformers, who adopted and adapted what already existed. In this all three only partly succeeded, for their followers retained many of the old beliefs and customs which they had attempted to displace.

Confucianism was founded by K'ung Fu Tsu (or, in Cantonese: Hong Fu Tse) about five hundred years before the birth of Jesus Christ. In later years Roman Catholic Missionaries latinised his name into Confucius. His philosophy is called *Ju Chiao*, which means, roughly, The Culture of the Learned, and to understand its aims and inner meaning we must first consider how it came to K'ung Fu Tsu.

When K'ung Fu Tsu was born in the Duchy of Lu in West Shantung in the year B.C. 551, China was very much as it is to-day: the playground of warring factions. The suffering people were ground down by the tax-gatherer, set to forced labour and pressed into military service. The Barons, who had all the power under a merely nominal Emperor, lived in luxurious, sensuous and destructive open shame. Education was neglected and plague and famine stalked the land.

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The *Dead* being still members of the family, the welfare of the State depends on the worship of Ancestors as being still present.

Duty to parents continues after death; respect for elders and loyalty to Prince and friend are insisted upon, as well as conscientiousness in all one's doings. So the Vendetta becomes a sacred duty, for a man ought not to live under the same heaven as the murderer of his father, nor need to seek for a sword to slay the murderer of his brother.

The *Five Cardinal Virtues* are: Kindness, Righteousness, Orderly Behaviour, Wisdom and Sincerity, and the Prince must set an example in all five to his people.

The *Prince* as father of his people must always give the lead, for as rivers begin in the mountain-top and enrich the plains below, so must virtue flow downward from the Court to the meanest hovel.

Not pleasure, nor honours, nor wealth, but only *Virtue* counts for true happiness, and virtue is obtained by the energy of the individual will.

Thus it is evident that the whole idea of this philosophy is not so much to make the perfect man as to build the perfect state, but this religion never quite satisfied the ordinary people, which accounts for the vast success of popular Taoism and Buddhism. However it did, and does, appeal to the intellectual and educated and has become the basis of all Chinese morals.

K'ung Fu Tsu must be classed among the very greatest religious teachers of the world, but he was not as great as Moses, who lived some one thousand years before him, for he failed to lift his people out of their animism and polytheism up to the One God he sought to reveal. Yet he nobly did his best, and his name lives in the affections of a vast nation, to whom he takes a place almost equivalent to that which Jesus Christ holds in the faith and love of a Christian.

§3—Lao Tsu and Tao Chiao

Tao Chiao, which we may call the "Cult of the Way of Nature," is the philosophy of Lao Tsu, who was born fifty years before K'ung Fu Tsu and is said to have met him once, but these two great thinkers were so utterly different in their whole outlook on life that they could not understand each other. If one were required to sum up their two philosophies in one sentence one might say: K'ung Fu Tsu taught—"To be good—do good," Lao Tsu taught—"To do good—be good." Both started on their search for peace for the same reasons, yet they reached exactly the opposite conclusions.

Lao Tsu was a high official at the Emperor's Court but became so utterly discouraged and disgusted at the corruption, vice and decay which he saw everywhere that he resigned and retired. Yet the perpetual petty wars and the feebleness of the Central Power drove him to do something. So he went off into a wandering exile and when, in his old age, he reached a noted pass in the mountains, the keeper of the pass was so impressed by the wisdom of his conversation that he begged him to write down his philosophy that it might not be lost. Lao Tsu did so and handed him the *Tao Teh Ching* or 'Writing of the Virtue of the Way of

Nature'—then he passed on and disappeared, never to be heard of again. That is the tradition, and the book certainly still survives. It has been translated into English several times, but it is so very difficult to understand that all translations differ enormously and in parts hopelessly so. The difficulties begin with the first word—*Tao*, and I can safely say that no Englishman can really explain what it means. Still we can get hold of a rough idea which will enable us to grasp the main aim of the philosophy. One good word is the Way, another is Nature and a third is Providence or the Order of the Universe—put together, these give a tiny inkling of the word *Tao*: The Way of Providence in Nature, and the duty of every seeker after *Tao* is to imitate Nature's way in the Universe. Men must follow Heaven in its majestic progress.

Lao Tsu, in his disgust with life and his disappointment with men, saw that Nature was quiet, humble, placid, self-effacing and free from effort. Specially was it the sublime placidity of the process of Nature which inspired him and he decided that man could only find peace and happiness by imitating that. Man must let his impulses work entirely of their own accord, he must not be self-willed or headstrong. He must seek for a spirit of emptiness and senselessness. He must not even teach his ideas: they must shine for themselves. *Tao* is the source and support of all things. It works for good, calmly and unceasingly, and man by yielding himself to it may reach his highest well-being. Suffering comes from losing the condition of *Tao*. If man would return to the simple life of Nature, give up all study and all pursuit of knowledge, then war and suffering and evil would cease and man would just float along the eternal river of time till at last he became absorbed in the ocean of *Tao*. Now that is just the opposite to the strenuous philosophy of K'ung Fu Tsu.

But the Taoism of to-day is a very different thing; in fact it has changed so enormously that Lao Tsu would not be able to recognise it as his own at all. Modern Taoism is a pure fraud, a religion of so-called magic, which has enslaved millions to a host of superstitions from which they dare not break away, though Taoists claim that the magical side of their religion was founded 4,500 years ago.

The downfall of Taoism, complete and rapid, came about in this way. The teachings of Lao Tsu and his "St. Paul," Chuang Tsu, which very closely resemble the Buddhist beliefs about immortality and the overcoming of evil, were too lofty for their successors, and their mystical and poetical language was by them taken literally. Chang Tao Ling, who was born in A.D. 34, a descendant of one of China's greatest heroes who was said to have found immortality, organised Tao Chiao into a formal religion, founded a priesthood and set up a state in Sze Chuan. Though this was eventually wiped out in a river of blood, the priesthood, far from dying out, survived and grew, while Chang's successor became a kind of Taoist Pope, who to-day is the centre of a system of the most silly jumble of superstitions that can be found anywhere and is the very worst side of Chinese religion. There are both Regular and Lay Priests and Lay Priestesses. The Regulars are unshaven. The Lay Priests and Priestesses are married and make their living by magic and the sale of charms. Buddhist priests may be ignorant but they are harmless, Taoist priests are often men with

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That is the cause of all the superstition. The whole root and idea of Taoism is the search for immortality. Taoism is, so to speak, the Spiritualism of China. It will not surprise you, then, to know that most of the Secret Societies which form a network all over China are inspired by Taoism, and the best example of the power of Taoist superstitions was the Boxer Rebellion, when hundreds and thousands of people believed that their priest-blessed charms could turn back the bullets of their enemies upon the very men who fired them. Yes, Taoism has been a power for centuries in Court, Politics and Religion. It has been a degraded alien thing never dreamed of by Lao Tsu, yet it did help to bring to the Chinese an abiding belief in Eternal Life, and some of the truths which inspired Lao Tsu have found a permanent home in the thoughts of the Chinese, who are thus preparing the way for the Greater *Tao*. For, as Dr. Soothill puts it—"In the Beginning was the *Tao* and the *Tao* was with God and the *Tao* was God. And the *Tao* became flesh and we beheld His Glory, the Glory as of the Only Begotten of the Father, full of Grace and Truth."

(To be continued.)

TOC H AND THE YOUNG MIGRANT

FOR some time now the Government, in co-operation with the Dominions of Canada and Australia, has been assisting the young industrial worker who desires to seek his fortune overseas. This is mainly done through the Labour Exchanges, and, in consequence of the officer-in-charge of the Labour Exchange at Gateshead being a member of Toc H, effort has been made by Toc H to follow up the lads from that centre by meeting them when in transit through London and commending them to Toc H overseas. Early this year Grantibus was invited by the Minister of Labour at the suggestion of the London office of the Canadian Pacific Railway to talk to his men undergoing training at the Agricultural Training Centre at Claydon, near Ipswich. He there spoke to some 200 young fellows, ranging from 19 to 35 (average age about 24), and had a splendid reception; subsequently he also spoke at the larger centre at Brandon, Thetford. One of the principal officers of the Ministry of Labour Training Department was present at Claydon, and was so interested in the possibilities of co-operation that he became a member of Toc H, and is now supplying us with nominal rolls of all boys leaving England through these training centres. The two centres send out approximately 2,000 fellows every year to Canada and Australia—single men only at present. These 2,000 have each gone through a preliminary training varying from ten to seventeen weeks under colonial instructors. This training comprises milking, the handling and driving of

horses (and riding, for those going to Canada), ploughing, sowing and tilling the ground, dairy work, pig and fowl keeping, carpentering, brick laying and other rough building work. The superintendents testify to the fine class of lad they have to deal with, and their letters from overseas bear witness to the value of the training and their appreciation. They are sent out in parties of about 100 every two or three weeks, and on arrival are placed on approved farms—but here the responsibility of the Government ends and the problem for Toc H begins.

This problem arises from three main causes, (a) the difficulty of keeping the lad in touch with home, (b) the fact that he often needs a guiding hand and may be of a roving disposition, (c) the possibility of his finding an uncongenial master. Toc H with its wide family of men of all types, actuated by the principles of real brotherhood, affords a splendid instrument for meeting these three sides of the problem. The method by which we are trying to tackle the task is as follows:—

(i.) The Branches or Group at the port of departure are asked to see the emigrants off, and to give them a cheery last impression of their homeland. Greenock have been doing this most efficiently, and every encouragement and facility has been given them by the Canadian steamship authorities. Parties of members have been aboard, talked to the lads, distributed cigarettes and taken letters ashore to be posted. These emigrants have also been met and looked after in London when passing through. At Gateshead assistance has been given in raising the necessary small outfit which many could not provide unaided.

(ii.) The Branch or Group at the port of arrival—St. John or Quebec in Canada and Fremantle in Western Australia—have been notified, have met the ship on arrival, and have given a hospitable welcome. The registrars in Canada are notified of the boys' names and the districts to which they are allocated; and from the authorities in those districts the addresses of the farms to which the migrants are sent can be obtained. The Australian Federal Council of Toc H have made similar arrangements for Australia.*

(iii.) Toc H overseas has been asked to endeavour to arrange that immigrants are adopted as younger brothers by the nearest Branch or Group, so that the lad will have a reliable friend with whom he can communicate in case of trouble, for advice, or just for friendship. In the event of any difficulty a lad may get into which may require special communication with his people, Toc H overseas has been asked to get into touch with British Headquarters where the boy's home address is registered.

(iv.) At home, immediately the nominal rolls are received the Jobmaster of the Branch or Group in any place in the British Isles where a lad's home is situated is asked to tell off some suitable man to visit the parents or relatives, to explain what Toc H is doing and let them feel that the lad will have some friends over on the other side and some link which they can use should they lose touch with him. In addition it is hoped that some member of the Branch or Group will write to the lad himself and keep him informed of the home news. It

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(ii.) The Branch or Group at the port of arrival—St. John or Quebec in Canada and Fremantle in Western Australia—have been notified, have met the ship on arrival, and have given a hospitable welcome. The registrars in Canada are notified of the boys' names and the districts to which they are allocated; and from the authorities in those districts the addresses of the farms to which the migrants are sent can be obtained. The Australian Federal Council of Toc H have made similar arrangements for Australia.*

(iii.) Toc H overseas has been asked to endeavour to arrange that immigrants are adopted as younger brothers by the nearest Branch or Group, so that the lad will have a reliable friend with whom he can communicate in case of trouble, for advice, or just for friendship. In the event of any difficulty a lad may get into which may require special communication with his people, Toc H overseas has been asked to get into touch with British Headquarters where the boy's home address is registered.

(iv.) At home, immediately the nominal rolls are received the Jobmaster of the Branch or Group in any place in the British Isles where a lad's home is situated is asked to tell off some suitable man to visit the parents or relatives, to explain what Toc H is doing and let them feel that the lad will have some friends over on the other side and some link which they can use should they lose touch with him. In addition it is hoped that some member of the Branch or Group will write to the lad himself and keep him informed of the home news. It

* The Immigration Committee, Toc H Australia, emphasize that they cannot give financial assistance or find work. Their job is to extend the hand of friendship and be available for advice and comfort.

requires little imagination to realise the homesickness and feeling of loneliness that must trouble a lad who arrives for the first time in a strange land amongst strange people, with no money, and with no friends, should he get adrift. True, this is often the making of a man, but sometimes it is the breaking of him: Toc H can perhaps prevent the latter result and should in no way hinder the former. At home many parents oppose their sons going abroad knowing how often it may mean final loss through his failure to keep up correspondence, or through his falling into bad company and being ashamed or reluctant to let them know his difficulties.

(v.) It is contemplated, that as in big industrial centres many lads go overseas, it may be possible in the future to devise some plan for bringing the relatives of emigrants together occasionally to hear talks about the country to which their man has gone, or to meet Toc H men who have been over there and can give them first-hand news.

Such is the scheme, but like everything else its success depends on the Jobmaster and the individual member. It is a big job and one of immense importance, and we would beg members to treat it as such and do their very utmost to make it a success.

R. C. G.

A FEW EXTRACTS FROM LETTERS ALREADY RECEIVED AT H.Q.

From Greenock re departure of S.S. "Montclare": "Your letter was submitted to the Group. . . . when the chance of doing such a duty was hailed with delight. . . . Three of this Group will go on board the ship and see the boys off, each of the three will wear an armlet as suggested." The Jobmaster subsequently reported that they had got on board, had received great hospitality from the ship's officers, had talked to the boys, distributed cigarettes and taken their mail ashore to post.

From the St. John's Group of Toc H, New Brunswick: "Three of our Group met the S.S. 'Montclare' We easily located I. S. Hill (a member of Toc H, Newcastle) and were able to bid him welcome. Boxes of candy and biscuits were distributed among the boys and coffee served. We feel that this is a real field for Toc H effort. Another Group of boys will be met on Sunday, April 1. We are arranging to give these boys, located in N.B., Toc H cards with instructions to write us if assistance is needed. . . . We hope to make them feel . . . there is someone here who has an interest in their welfare."

From an official of the C.P.R.: "These little touches of kindness to a man arriving in a new country do a tremendous lot towards making a new colonist feel that he has come to a country that appreciates him We appreciate very much your co-operation in this important matter."

From a Group in South Wales: "As arranged we met. —He was catching the 11.7 to Paddington so we had a long chat with him. He was awfully keen on Toc H and promised to get in touch immediately he was square out there. We also made arrangements to correspond. On the 11.7 was a chap who was going out . . . so we chummed up with him too and found that —, of — Group, has done his work well, for this fellow was also bursting with Toc H. . . . We ended by running along with the train waving our hats frantically."

From a London Group: "Two of our comparatively tacitful 'wallas' bowled along this morning and had a long jaw with W—. This lad is an excellent type of chap; seems very interested in Toc H and hopes to get in touch with a Group on the other side. He has promised to write to us. . . . His people (an uncle and aunt) at first were very suspicious . . . now we even hope to rope in the uncle to our own Group."

THE TENTH NORTHERN CONFERENCE

THE tenth Northern Conference was held in York on Saturday, April 28, and Sunday, April 29. For the fourth time running the Conference was the guest of a Yorkshire Branch. Arrangements were excellent, their time-keeping perfect, and in every way they set a standard for future conferences, to which Manchester is to have the first chance of attaining in October this year. To those who judge the value of a conference by the length of time spent in debating or by the number of resolutions passed, York must have been disappointing, for the sessions consisted of two hours on Saturday afternoon, and one hour on Sunday morning. But to those who value conferences as a means of deepening fellowship and of raising spiritual temperatures, York will always be remembered with gratitude.

At 3 p.m. on Saturday afternoon the members of the Conference gathered at the Toc H Settlement, where, in a room designed for a class of twenty children, some hundred and fifty grown men reacted the Black Hole of Calcutta. Hardly a Group or Branch in the north of England but sent its representatives. When the top layer of humanity was comfortably settled the chair was taken by Colonel R. S. May, who to the joy of the northern command arrived recently in York to fill the gap left in Toc H circles by General "Tim" Harrington. The business of the afternoon consisted of three excellent papers, followed by a discussion on the points raised. The first paper was by ARTHUR LODGE, on *The Jobmaster in Toc H*. He urged that the Jobmaster must at all costs maintain a true perspective of the place of jobs in the Toc H scheme of character training. They must never be regarded as ends in themselves, but as the means of introducing men to the Master of all Good Service. DUSTY MILLER outlined *The duties of the Pilot*, and made us all feel that it was a post, like marriage, not to be enterprised or taken in hand unadvisedly, lightly, or wantonly, but soberly and in the fear of God. In his brother's absence, he then read his paper on *The Secretary in Toc H*—a sparkling effort full of wit and wisdom.

After tea, of the variety commonly called high, prepared and served by the L.W.H., the Conference assembled at the Minster, for a pilgrimage conducted by one of the canons. There were many who thought that this was the most impressive and inspiring episode of the week-end. Our numbers by this time had increased, and it seemed no small army of pilgrims that stood in the nave to hear the story of the Minster from the days when Paulinus in 627 baptized King Edwin in the well, that to this day may be seen in the crypt beneath the old high altar. As we moved from Nave to Five Sisters window, and from Crypt to Choir Screen, we sang our hymns in true pilgrim fashion, pausing ever and anon to say our prayers. Our pilgrimage ended in the Lady Chapel, where Padre CRAWLEY led our praises, and PAT LEONARD spoke the words of counsel and good cheer. He told us how a week ago another Toc H gathering was standing at the cross-roads; and how, after six and a half hours of debate, it had affirmed that Christ is the Master of our House and the Captain of our Salvation; that however large the circle of our fellowship is, or may yet become, at the centre stands the Living Christ.

Back once more to Toc H headquarters we settled down to an evening of song and speech. "REGGIE" MAY, in his opening remarks, stressed the need of discipline, and urged that Toc H no less than the army must ever show an unswerving loyalty to its leaders. Last week a decision had been made, with which some members might disagree. Let them, however, accept it loyally, and do nothing to prolong the controversy or embitter the fellowship of Toc H.

PETER MONIE reminded us how distressed the country had been to discover during the war that we were a C3 nation, and how keen we all were to prevent physical and mental deficiency. Much of the service of Toc H was in connection with this problem, but far more important was the part Toc H had to play in solving the problem of spiritual deficiency. What England wants is to learn to say its prayers, and Toc H is a challenge to prayer, no less than to fellowship and service. Ronnie Knox once said, "Tell a Frenchman that God is dead, and

he would be glad ; tell an Englishman, and he would be sorry, and say, ' Another old landmark gone.' ” Peter asked, “ What would it matter to us personally if we woke up one morning and were told that God is dead : what would it matter to ‘Toc H ? ’ ” We must cultivate a personal and intimate love of Christ, and a great passion demands a great discipline.

PADRE CRAWLEY (York), in the name of the York Branch, very charmingly welcomed the Conference, and summed up the afternoon’s discussion.

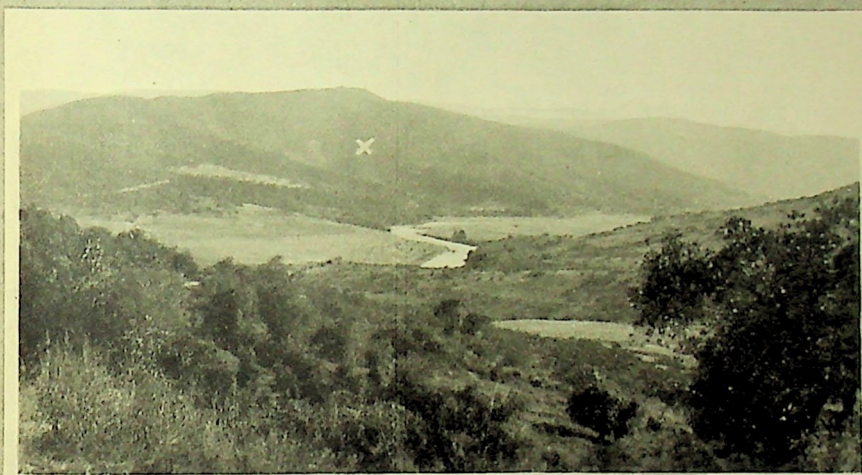
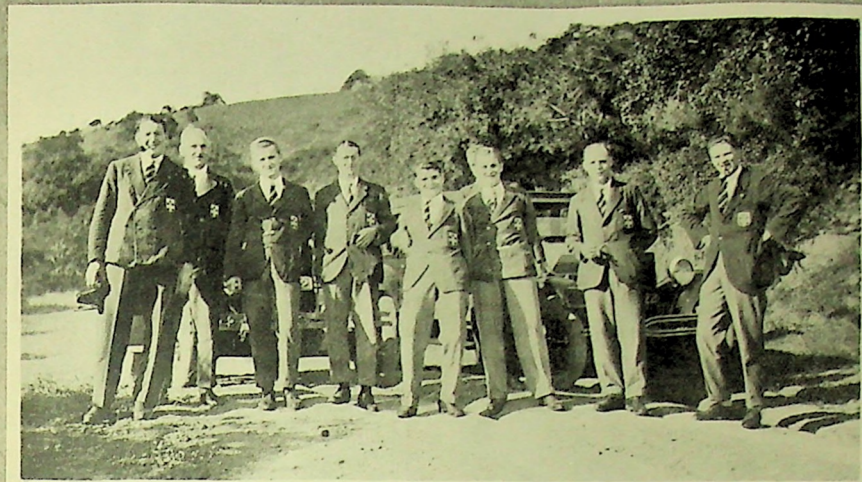
TED DAVIDSON (Manchester) was called upon for pearls of wisdom, and gave us a necklace composed of the three gems—Humour, Imagination, and Adventure. He said that the expanding power of humour was as necessary to Toc H as the intensifying power of prayer ; that the constant danger of narrowing our vision down to the needs of our own Group had to be met by the corrective influence of imagination ; and that without the adventurous spirit of pioneers like Captain Cook, himself a Yorkshireman, Toc H would not become the world-embracing thing it is meant by God to be.

C. J. MAGRATH (“ Mac ” of Sheffield) said that he had been one of those who opposed the resolution of the Central Council, but that now the matter had been settled, he would loyally support the decision, and he urged all others to do the same. He also paid a tribute to the York Branch for having organised the pilgrimage round the Minster, which had been a source of great inspiration to all who had taken part in it.

PAT LEONARD, in simple language, told us the story of one of the Elder Brethren, whom nobody would have thought capable of great deeds, but who nevertheless, after his training by the army, proved himself an example of infantry leadership, finally passing over after a perfect exhibition of the invincibility of his spirit. Toc H has to create such men. Such training as Toc H can give costs money. A policeman on traffic control, whose job is to prevent disorder, costs the country a capital sum of £15,000. Toc H costs £14,000 per annum on its present basis, but for the last three years only £7,000 per annum has been raised, of which £2,000 has come from investments, £2,000 from members capitation fees, and £3,000 in gifts ; therefore we have been compelled to use capital for current expenses. So far practically all the money raising had been done by Tubby, and Pat urged that we should all take a share in bravely building for the years to come this great thing in which we all so much believed. Everyone could help, both by getting the friends of Toc H to become Builders, and by taking part in the Self-Denial Week which it is hoped will take place in October. A good giving basis for married members to aim at would be one day’s wages, and for single members a week’s pay.

On Sunday morning the Anglican and Free Church Corporate Communion saw a great gathering of the clans to receive God’s supreme gift to man. After a very cheerful breakfast party in a neighbouring cafe, the Conference composed itself to study a scheme of *District Committees*, outlined by PETER MONIE. Peter pointed out that when the Royal Charter was granted in 1922, there were seventy units in Toc H. It was possible then for headquarters to be in direct and personal touch with all. Now the numbers were five times as great, but there had been no corresponding increase in the staff at headquarters. What was possible in 1922 was utterly impossible now, and there was therefore a need for a new unit in Toc H. There were signs of a spontaneous movement towards District Committees, as evidenced by the two federations in Yorkshire, the Manchester and District Federation, and the London Federation. These Federations, however, were already too overgrown for efficient work, and he suggested a sub-division of the country, on the lines which were proving effective among the seventy odd Groups and Branches in the London Federation. There was little time for discussion, but it was obvious that the general attitude of the Conference was in favour of the adoption of the scheme.

The session ended with a general stampede to the Minster, for the sung Eucharist, and the glorious singing of the Vicars Choral, Song-men, and Choristers in their Elizabethan ruffs. It was on this note of glad thanksgiving that the Conference ended.



TOC H IN NATAL : *Above.*—Pietermaritzburg members on a 60-mile run to start a group at Ixopo, 25 /2 /1928 : *From left to right*—Arthur Colverd, Alec Drage, Eustace, Padre Cazalet, Shepherd, "Simmy," Tyrone Tatham, Courtier (*Registrar*), (the head behind "Simmy" belongs to McAlister, Probationer of No. 2 Group). *Below.*—The Valley of the Umkomaas River, on the Ixopo Road. (The group above was taken at the point marked X.)



TOC H IN NEW ZEALAND: *Above*—The Toc H Schools Camp at Oyster Bay, Picton. *Below*—Oyster Bay: the ground given to Toc H as a camp-site (see opposite page) is shown on the extreme right.

TOC H SCHOOLS WORK IN NEW ZEALAND

WORK in Schools not only continues to make headway at home, but has its counterparts now in Toc H in other parts of the world, with some of which the S.S.B. is in touch. New Zealand has been active for some time, especially the Wellington Branch, and A. B. Malyon (Wellington) is Schools Organiser for Toc H in the Dominion. Writing to the Hon. Schools Secretary at H.Q. on January 2, he said: "We have been given a piece of ground for a permanent site. I shall have a busy year, I think, as I have another camp at Easter, and then regular Sunday afternoon meetings, besides visiting and committees. We soon start with our own new committee composed of four members of Toc H (these, with the exception of myself, are boys who have just left school) and five senior boys elected by the schools. We shall also have an advisory committee of three senior members of Toc H (including a doctor and a padre) and the Principals of the Colleges. In this way the boys practically run the schools side of Toc H, with the assistance of the advisory committee. The work is growing and takes up all my time, as, besides knowing the boys, we visit the parents as well."

At a meeting of the Advisory Committee, held on February 2, discussion centred round a "Contact" scheme for Schools, with a view to giving schoolboys some idea and experience of social service. The first aim is to get the boys to realise the conditions under which "other fellows" of a less privileged class live and what they think. It is hoped to send boys, in twos and threes, accompanied by Ben Malyon, to visit such places as the Boy's Institute Club, the Y.M.C.A., Canon Taylor's Night School, the Boys' Probation Home, etc. A definite roster it is suggested, should be arranged so as to enable as many boys as possible to take part. Many of the boarders at Wellington College have their homes in fairly large townships, and could get their "contacts" in their vacations or on Saturday evenings in term time. Attempts are also being made to give Saturday evening lectures to boarders (especially at Wellington College) and to form groups and study circles. It was moved and seconded at the committee "that all activities shall be in accordance with the wishes of headmasters."

The Schools Camp, run by Toc H, is now an established event. The first Camp, held at Foxton Beach in December, 1926—January, 1927, was reported in the April JOURNAL last year, and a couple of snapshots of it were reproduced in the August number. The second Camp was held at Oyster Bay, Picton. A piece of land there has now been given to Toc H for the camp, and a house is to be built upon it: a boat is also in prospect. Pictures on the opposite page show the party and the beautiful site of the camp.

TOC H PILGRIMAGES IN 1928

IN view of the very extensive visit to the Battlefields which is being organised by the British Legion (according to the Press, 10,000 members will take part) Tubby and others think it best that no Toc H Pilgrimage on a large scale shall be run by Headquarters this summer. Various Toc H parties will, however, make pilgrimages. To mention one or two—*Tunbridge Wells* members are visiting the Ypres Salient on July 20–23. The Branch Secretary has intimated that he will welcome a few members from other Branches and Groups (he does not want a very large party). Any who wish to join should, he suggests, make their own arrangements through the American Express Co., informing them that they wish to travel with the Tunbridge Wells party from Dover to Ostend on Friday night, July 20: the cost will be about £3 10s. A Pilgrimage of *Northern members*, using the Hull–Zeebrugge route, hopes to visit Ypres this summer: write to the Hull Secretary for details. The *African Circle* of Toc H is arranging a visit, for South Africans only, to Delville Wood, leaving London on July 21; the Circle will also run a Pilgrimage to the Menin Gate in July; and anyone anxious to visit the war cemeteries of Gallipoli and Salonika is advised that this will be possible in August.

ELECTION OF COUNCILLORS : GENERAL BRANCH

1. Under Council Election Rules passed on April 24, 1926, fifteen (15) members of Toc H are to be elected to represent the General Branch until the end of the Annual Council Meeting to be held in April, 1930.

2. The following 15 members have been nominated by the Central Executive under Rule A (1) :

F. W. Bain (<i>London, late Liverpool</i>)	Col. Sir R. S. May (<i>York</i>)
Barclay Baron (<i>Headquarters</i>)	Canon F. Partridge (<i>London</i>)
Rev. F. R. Barry (<i>Oxford</i>)	Rev. John H. Ritson (<i>London</i>)
Sir Sydney Byass (<i>Cardiff</i>)	Padre H. F. Sawbridge (<i>now overseas</i>)
Lt.-Col. the Hon. H. S. Davcy (<i>Bath</i>)	Malcolm C. Speir (<i>Glasgow</i>)
Commander S. H. Fforde (<i>Belfast</i>)	P. Sutherland Graeme (<i>Harpenden</i>)
Padre W. Maddock (<i>Bristol</i>)	Padre Owen S. Watkins (<i>London</i>)
Padre Gilbert Williams (<i>now overseas</i>)	

3. Any two members of the General Branch resident in Great Britain or Ireland may nominate any other candidate by sending me a letter signed by themselves, stating the name of the candidate and enclosing a letter signed by the candidate himself intimating that he is willing to stand, provided that letter reaches me at 1, Queen Anne's Gate, London, S.W.1, not later than Monday, May 28.

4. It should be noted specially (a) that all members of Groups in Great Britain and Ireland are included in the General Branch for the purpose of this election ; (b) that members resident out of Great Britain and Ireland are not entitled to nominate ; (c) that members of regular Branches holding Lamps of Maintenance are not entitled to nominate.

May 3, 1928.

R. C. GRANT,
General Secretary.

CHILDREN'S MEN : A NOTE

MANY readers may remember several articles in these pages, rather mysteriously signed with initials and dots representing "The Children's Beggar"—*Children's Men* (July, 1926) *The Kingdom of the Wrong* (November, 1926), *The Kingdom of the Right* (March and April, 1927). In these reference was made to a proposed alliance, irrespective of sex and creed, of people who would pledge themselves to help all children by looking at every question "from the children's point of view." The scheme is already supported by some Toc H members, and its Provisional

Committee has been wont to meet at Toc H Headquarters. An eight page pamphlet has just been issued by the pioneers of the scheme, entitled *Is everything being done for all children in all the world?* This briefly sets out the objects and practical working of Children's Men, and is made very attractive by delicious little sketches of children by Ernest Shepard, such as are now so familiar in A. A. Milne's "Christopher Robin" books. Copies may be obtained on application to the Hon. Secretary, Children's Men, c/o. Toc H, 1, Queen Anne's Gate, S.W.1.



FOUR NEW BOOKS

The Rent we Pay: an Impression of Jobmastery in Toc H. By F. E. S. and C. L. A. Published by Toc H Headquarters. 110 pp. 1s. (9s. per dozen to Secretaries).

In dealing with "The Pilot and his Job" in the March JOURNAL, it was noted that "the manuscript of a Jobmaster's handbook already exists, but it goes beyond the limits of a pamphlet as it stands, and is rather a formidable publishing venture." The venture has been made: the manuscript is now in print. The initials of the authors—two members, a Padre and a layman—will be no disguise to some readers. Tubby, in a preface, says that he is proud to be their fellow-servant in Toc H, and advises us all *Tolle, lege*—"Take and read." The book falls into three distinct parts. First, the Introduction. These half-dozen pages contain wise words about the place which Jobmastery has come to take, and ought to take, in Toc H. "Doing" is the proper outcome of "Being"; Service is the result of Fellowship; Adventure is undertaken because a certain spirit is awake in us. Toc H must never become "merely an agency for the supply of social workers." Next, in Part I, with its three chapters, the author conveniently uses the terms of business organisation to make the various stages and parts of Jobmastery clear. The Jobmaster in one sense—his relation to the societies he tries to help—is a "commercial traveller," with something useful to offer. In another sense—towards his team of working members—he is the "works manager," knowing his "blokeage," apprenticing it, supervising it. In a third sense—his job of co-operating with other agencies, and organising the whole work of the Branch or Group—he is the "managing director" of a big and intricate business. All this is set out in these pages in a clear and practical form. Lastly, there is Part II, in which the deeper issues which lie behind every good jobmaster's work are discussed. This Part is divided into two chapters—"The Jobmaster and the Movement," his place in the service of a world-wide family; and "The Jobmaster and the Master," his place in the supreme Adventure. Overseas Jobmasters (as Pat Leonard says in a prefatory note) may not find every detail applicable to their special conditions, but no Jobmaster, at home or abroad, can afford to leave this book unread. For the spirit of Toc H is in it. B. B.

Towards a Christian Commonwealth.—By Gladys M. Edge. Simpkin, Marshall. 105 pp. 2s. 6d. (Members, who order the book through the Registrar, 1, Queen Anne's Gate, S.W.1, will enable Toc H, by arrangement with the publishers, to make a small profit).

This book, written by a member of L.W.H., has received the blessing of Tubby, Dick Sheppard and Canon Raven of Liverpool. Tubby wrote to the authoress: "Whatever else may be said of your pages they are a sure antidote for ill-will. Every chapter is instinct with the two virtues into which Matthew Arnold resolved culture—Sweetness and Light. So here's to the book from its dedication to its last full stop! When I get my copy I shall re-read it as an old friend. This does not mean that I concur in details, indeed I venture to differ whole-heartedly from some of your findings, but, none the less, I remain—Your grateful reader." Most readers (and we hope there will be many) will feel that this expresses two great parts of its value. First, it touches a tremendously wide range of subject, always frankly and never with bitterness. Secondly, it is challenging—it is meant to challenge every reader. Everyone will say "Hear, hear" heartily to some of its details—and some may be new to him; probably no one will find it possible to agree with them all. For the book is the fearless expression of an individual point of view, a thing which is only too rare and always valuable. The reader's final judgment of the book will depend on how he wishes to use it. If he wants a book nicely balanced, straight-forward and easy to read, his criticism will be that far too many subjects are crammed between these covers and that the treatment of them must, therefore, needs be "scrappy" and disproportionate. But if he wants to be stimulated to thought and argument, he will find here a perfect mine of ideas,

which he can accept, reject, or develop to his own liking. A few (or even single) paragraphs are devoted to such big issues as Disarmament, the Labour Movement, Art in Religion, Garden Cities, Gambling, Temperance, Marriage and Divorce, and each of the Ten Commandments. There is a very interesting and provocative chapter on the training of clergy and ministers (including women), and a good deal about the reform of corporate worship, including the Holy Communion. We can imagine a Toc H Branch or Group which takes up this book and begins to study it finding in it a programme for a year's discussions. And perhaps, after all, that is the way in which it is intended to be used, and in which it may bear really good fruit.

B. B.

The Church and the Boy Outside.—A book for Clergy and Laymen. By the Rev. K. C. Bickerdike, M.C., M.A., with a foreword by the Bishop of London. Wells Gardener, Darton & Co., Ltd. 3s. 6d.

This is an invaluable book for a man in charge of a Boys' Club or for one who wishes to take up this work. To the layman of vague impulses I should recommend the last chapter for first reading; then let him think whether the rest of the book may not be of real use to him and give him a way of service. The growth and improvement of secular education makes religious work among boys more difficult and more necessary. Yet there are fewer volunteers than there were 20 years ago. At this time the staff work of the Church, its best brains and a large share of its money, should be devoted to work amongst boys and girls from 12 to 20 years of age. In many parishes the old suspicion of Clubs remains, often accompanied by lamentations over the manners and morals of youth. If the Clergy, Churchwardens and Church Councillors and the leaders of religion generally read this book and helped in some way to put its lessons into practical form, one definite step in the regeneration of faith would have been accomplished.

Mr. Bickerdike never suggests that social clubs and football teams will make Christians. The usual argument against clubs is that, even when successful, they add nothing to the Church but are a purely personal matter. The answer is that, in most areas, no missionary work is possible without some form of Club. You cannot preach the Gospel without a Gathering. You cannot get a gathering of outsiders without a Club. A Club without the Gospel is a failure, both as a Christian agency and as a Club.

A. F. J.

Social Service: a Survey of Opportunities.—By Wilfrid J. Rowland. Student Christian Movement. 112pp. 1s. 6d.

This is a book for Jobmasters. The synopsis of chapters at the beginning shows, at once, at how many points it touches them. Part I is devoted to "The Work of Public Bodies," and its chapters—I. In the service of the Public Health; II. In the service of the Child; III. In the service of the Poor—the Guardians; IV. In the service of the Wayward—the Magistracy—are divided clearly into many sections. Part II deals with "Personal Service" and therefore concerns a much larger proportion of Toc H membership: its chapters cover "Helping normal people"; "helping the distressed"; and "helping the disabled and delinquent." The ground is not always well covered. In dealing with boys' work, for instance, while a page is devoted to Scouting, one paragraph is given to Boys' and Girls' Brigades, and not a line to Boys' and Girls' Clubs—an extraordinary omission, many of us will feel. A final chapter deals with "The national direction of Social Service" (*i.e.*, organisations like the National Council of Social Service). The last fourteen pages of this little book, containing two Appendices, should be of special value, not only to Jobmasters but to any member of Toc H. The first appendix consists of an alphabetical list of 173 societies, with their addresses, concerned with all branches of social service (Toc H figures among them); and the second provides a very short but well chosen list of books, classified under subjects.

B. B.

MULTUM IN PARVO

♣ The Lamp given to GRAHAMSTOWN (Eastern Province, C.P.) at the 1927 Birthday Festival has now received its dedication: it is to be called "The Brothers' Lamp," in memory of A. H. Smith, who fell in East Africa, 22.5.1917; of E. P. Smith, Messines, 10.4.1918; of C. J. Pattison, Warlencourt, 24.10.1916; V. R. Pattison, Delville Wood, 16.7.1916; and all Grahamstown men who fell in the War. It is given by a brother, a sister, and friends. Mrs. Coombe Tennant, who lives in South Wales, has offered to give a Lamp in memory of her son, Christopher, for ROCKHAMPTON (Queensland), when the Group reaches Branch status.

♣ All members are warned that D. F. HANDCOCK, formerly a resident in Mark I, is reported as having obtained assistance from different Toc H members or their relations in various parts of England. He is not, and never has been, a member of Toc H. His height is about 5 ft. 8 in.; fair, thin, with a high voice and a lisp.

♣ *Secretaries' List: April Alterations and Additions:* (a) *New Groups:* ROYAL NAVY—H.M.S. *Emperor of India*, T. W. Turnbull, Ldg. Signalman, Mess 37, c/o G.P.O., London; HOUSE OF COMMONS, Capt. Euan Wallace, M.P., House of Commons; COULSDON, E. W. F. Butcher, 16 Manor Gardens, Purley; HERTFORD, H. Cook, Corner House; OAKENGATES, P. G. Garside, 91, New Street, St. George's Wellington, Salop; TAVISTOCK, C. Hartley, 2, Woburn Terrace; WRENHAM, Parry Jones, 30, Lambpit Road. *Overseas: In British Columbia*—KAMLOOPS, James A. Wilson, Box 657, Kamloops; NORTH VANCOUVER, Jack C. Martin, 57, Lonsdale Road, North Vancouver; VICTORIA, C. K. Morison, 1905, Duchess Street. *In Natal*—NEW HANOVER, N. J. Peckham, New Hanover; SEA VIEW, E. Dilchin, P.O. Box 55, Durban; WARNER'S BEACH, B. D. Ellcock, P.O. Winkle Spruit, Warner's Beach, Natal. *In U.S.A.*—BALTIMORE, Herman L. Pritchard, Apt. C4 cor. Windsor and Garrison Aves.; BOSTON, John P. Hubbard, Pine Road, Milton, Mass.; MANHATTAN, Phil. Dew, 1291, Chisholm

Street, New York City; NEW YORK (Industrial), Robert B. Wolf, 5, Gramercy Park, New York City.

(b) *Change of Secretary:* ABERDEEN, H. J. Blyth, 34, Chapel Street; COALVILLE, F. R. Shepherd, 230, Ashby Road; DENABY MAIN, J. Ward, 4, Hollywell Lane, Conisborough, near Rotherham; GUILDFORD, Gordon Grant, 32, Farnham Road; HOXTON, M. C. Weir, 118, Thurleigh Road, S.W.12; HULME, E. S. Dawes, 148, Wilbraham Road, Fallowfield, Manchester; MAESTEG, I. Watkins, 125, Commercial Street; MANSFIELD, T. Large, 3, Station Street; NORMANTON, J. H. Porter, 229, Village Road, Normanton, Derby; RAWMARSH, L. Dunstan, 137, Wheatcroft Road; ROTHERHAM, A. Meakin, "Brandon," Bradgate Lane; SYDENHAM, A. Cotton, 4, Elderton Road, S.E.26; WEST BROMWICH, R. E. Jukes, 34, Bustleholm Lane, Charlemont; WOLVERHAMPTON, Rev. C. H. Hubbins, 20, Dunstall Road. *Overseas: In South Africa*—ALICE, G. Bauer, c/o Post Office, C.P.; EAST LONDON, P. Hamer, P.O. Box 254, East London; KING WILLIAMS TOWN, J. Flowerday, Barclays Bank Ltd; YEOVILLE, E. G. Simpson, 125, Muller Street, Bellevue, Johannesburg. *In Canada*—MONTREAL CENTRAL, Russell Smith, c/o Canadian Industries Ltd., Canada Cement Building.

(c) *Change of Secretary's Address:* BELLINGHAM Secretary to 124, Brookehouse Road; GLASGOW Secretary to 5, Canning Place, C.4; RAYLEIGH Secretary to "Loggia," London Hill; UXBRIDGE Secretary to 6, Bassett Road. *Overseas*—SOMERSET EAST Secretary to P.O. Box 16, Somerset East.

(d) *Cancellations, etc.:* SOUTHGATE and DEPTFORD Groups are cancelled by the Hon. Administrator (under Royal Charter Art. XI, 6). BRADFORD Branch has handed over its Lamp to the Guard of the Lamp, and reverts, at its own request, to Group status. GERMISTON (Transvaal) Group is dissolved. WALKLEY and NEEPSSEND Groups are now amalgamated as HILLSBOROUGH (Secretary, W. R. Lee, 5, Ramsey Road, Sheffield).

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Assuming I can save and deposit £..... per..... please send me—without obligation on my part—full particulars of your endowment plan showing what income or cash sum will be available for me.

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NEWS FROM BRANCHES AND GROUPS

London Federation

Areas : As from May 1, the North-Western District was transferred from the Northern and Eastern Area to the West London Area (Padre Appleton).

The London Jobmasters' Conference will be held at Regnal House, 6, Eccleston Street, Victoria, S.W.1, during the week-end June 16-18.

In the *Eastern District*, POPLAR now have a "blokeage"—entirely native—of 35 members and probationers. During the disastrous January floods a dozen members put in a hard week-end's work with distress relief. A great variety of jobs go forward, including Probation work, Boys' Club, a large Boys' Brigade company, Care Committee help to fifteen boys, a Cripples' Parlour. The Group organised Marigold Day (for the deaf and dumb) over a biggish area, and raised over £50, and are organising St. Dunstan's Day. On April 19 they ran a dance in aid of Poplar Hospital, and in May they give a concert for the Distressed Miners' Fund. A talk by Barkis at Mark VII on "The International Mind in Toc H" decided several Poplar members who were present to visit Bavaria in August. HAROLD WOOD held its Re-dedication service in the Hut on April 2: the service was taken by Padre Tom Leaford, with the L.W.H. also present. The Branch meets on Mondays at 8 p.m. in its Hut, Station Road. On March 10 SOUTHEND Branch entertained a large number of local unemployed and necessitous people to tea. They were given a jolly good meal, and after a short concert the Westcliff Comedy Players gave a fine performance of *Ye Gods*: several Toc H men were in the play. Before leaving, all the guests were handed parcels of food. This was one of the most successful public ventures the Branch has made.

In the *South Eastern District*, LEWISHAM have been successful in starting an L.W.H. Group in the district. They are going to help the Branch in the work of running a Cripples' Parlour. An interesting talk was recently

given by a local 'bus conductor. SIDCUP are spending a week-end at Pierhead House, Wapping. The branch are extending their activities at the Queen's Hospital. More applications are wanted for the use of their camping site in the summer. ELTHAM helped considerably to make an Easter camp successful by the giving of the ground and equipment to a Greenwich Boys' Club. The Group's meeting during the week they were in camp was held round the camp fire. Mark XV, WOOLWICH, feel very proud now that the building has been redecorated. It is hoped that more use than ever will be made of the House this summer. On April 26 a District Guest-night will be held, with Padre Donald Standfast of the Regnal League as the speaker. GREENWICH are busy at the present moment organising a children's outing, for 100 kiddies "who have never seen the sea," to Herne Bay for a day in June. An envelope appeal is being made and a concert is being held.

Although in the *Western District* there is already a fine spirit of co-operation existing between Toc H and L.W.H., the District Committee, which has heard something of the success of the Eastern Conference, is hoping to discuss the question more fully at its next meeting. MARKS I and II, HAMMER-SMITH and EALING, are also breaking new ground by appointing members as S.S.B. representatives. District Guest-nights will be held next session at MARK I and MARK II and, for the first time, at Regnal House. Branch news is still largely of extensions. FULHAM, which is continuing to make good progress, has been presented with its banner; ACTON has taken on two corporate jobs; and SOUTHALL which is also gaining ground, is engaged on a social survey. Enthusiasts at CHISWICK are anxious to form a group in that area. EALING has had another smoke fast, the money saved helping towards the first instalment to H.Q. funds, and EALING

and ACTON, after a joint debate, agreed that compulsory religious instruction in boys' organisations is desirable.

London Sports Club: Rugger Section.—The second Annual Seven-a-side Tournament was held at New Barnet on April 14. Contests between different branches and Groups were very keen, and some splendid play was witnessed; in spite of a bitter wind a large number of supporters cheered the teams. The draw was somewhat unlucky for Harpenden, who had to play the runners-up in the first round; Streatham and Wandsworth brought off a surprise by beating The Brothers' House. In the second round Enfield lost to Mark II by a single try; Highgate beat Barnet by a goal; Mark VII beat Mark II "A"; and Mark I defeated Streatham and Wandsworth by two tries. In the semi-final, Mark VII beat Mark I by a goal and a try; Mark II beat Highgate by two goals and two tries. After a short interval, the finalists met at 6 o'clock, and this game proved to be the

match of the afternoon. Mark II scored an unconverted try just before half-time, and increased their lead in the second half by a goal. Result—Mark II (8-nil) won the Dodd Cup for the second year in succession. Padre Brochner presented the cup.

Cricket Section: At the second meeting of the newly formed Toc H Cricket Club, the Rev. G. H. Perry (Mark II) was elected Captain, with Major Pope (Mark VII) Vice-Captain. One team is being run and it is hoped that as many as possible will turn out for the trial matches on Saturdays, May 5 and 19, at New Barnet. The first matches are: May 12 *v.* Rutlish School 2nd, away; May 26 *v.* Hays Wharf 2nd, away; June 2 *v.* London Devonians 2nd, home; June 9 *v.* Climacs, away. The Secretary, R. C. Smith, will be very pleased to hear from prospective members, the subscriptions being 2s. 6d. and 1s. per match. His address is Toc H Mark VII, 15, Fitzroy Square, W.1.

Home Counties Area

SEVENOAKS Group received its Rushlight in March at the hands of Tom Garaway (Area Padre), and 20 members were initiated on April 11. A dance in aid of the Endowment Fund and the local hospital was well attended; and a house-to-house collection

of eggs for local hospitals is being organised. FOLKESTONE is busy and finds jobs, both individual and corporate, constantly increasing. Their chief problem is the securing of permanent quarters, and a special meeting will consider ways and means to this end.

East Anglian Area

CHELMSFORD continues to grow steadily. At their Birthday Guest-night on March 26 Miss Macfie spoke on the history and aims of L.W.H., and several prospective members were enrolled for a local L.W.H. Group to be formed. A concert is being arranged for St. Giles' Leper Home (see article *Among English Lepers—Everyman's Story No. III*—in April JOURNAL, 1926, p. 143). At FELIX-

STOWE, Chipperfield, the Ipswich District Scout Commissioner, addressed the Group on March 16: Padre Tom Garaway on March 23; and Adjutant Hills of the Salvation Army on March 30. On Good Friday the Group met for prayers and the ceremony of "Light." Among jobs, visiting the Herman de Stern Convalescent Home, work in the Boys' Club, etc., are going strong.

West Midlands Area

WOLVERHAMPTON report that their Boys' Club makes good progress, and that the number of boys has now risen to 80; gym-

nasium, games and library are in full swing. The Group's visit to WILLENHALL has resulted in a "Grove" being formed there.

HARBORNE (Birmingham) continue many jobs—Boys' Club work, Sunday School and Church work, Prison visiting, collection of books, gramophone records, etc., for hospital use, and so on. They are raising a fund to provide themselves with quarters of their own.

The first anniversary of the Group was celebrated on March 17 with a Re-dedication service and a family evening, in which MARK VI, WALSALL and COVENTRY, took part. Harborne has had talks on Medicine, Astronomy, the Railways Road Bill, etc.

Yorkshire Areas

[Now then, Yorkshire, what has happened? The sources of news from both Areas seem to have dried up altogether, and, from past experience, the Editor confidently expects to be blamed for not printing news that has never been sent to him. Resolutions that certain Branches and Groups cannot read the JOURNAL because "there is nothing about the North in it" are not unfamiliar. The Editor's answer never varies—he can't make bricks (though he may drop them) without straw. At present there is a risk that the family of Toc H, say, in New York, may conclude that old Yorkshire has died quietly.—ED.]

DORMANSTOWN, at any rate, reports that it *has* died, but, "like the phoenix of fable, a new Group has arisen out of the ashes

of the old, and, filled with new hope and ambitions, is making headway in this small industrial community." They are badly handicapped through lack of funds, but find plenty of scope for their service. The local hospital has accepted their offer of blood for transfusion and skin for grafting. Having no money of their own, they are setting out to raise some to help their Padre in his church building, and have invited all surrounding Branches and Groups to give them a hand on May 30. All Dormanstown members are amateur gardeners, and find a chance to use their skill in helping any neighbour who is prevented by illness or accident from digging or planting his own patch.

Lancashire and Merseyside Areas

On April 11 the Lancashire Area made an Act of Thanksgiving at Union Chapel, Manchester. Padre Ben Pollard, in speaking, compared Toc H with the early Church and Antioch with Manchester in enthusiasm, loyalty to leaders and missionary spirit. A welcome home to Pat Leonard followed, and the evening ended with a short play by the Mark IV Players. On the following morning many members (including a party who travelled 14 miles and returned to work immediately afterwards) made their Communion at St. Ann's Church. BLACKPOOL held a very successful meeting at the Empress Chambers on March 30, when the Mayor and representatives of various organisations in the town were invited to meet to express their views as to how Toc H could be of use to them in their work. After the ceremony of "Light," an initiation and the singing of *Rogamus*, the Mayor, the President of Blackpool Rotary Club, the Probation

Officer, and representatives of the Victoria Hospital and the British Legion spoke. An interesting guest was W. A. Milne of Toc H, Johannesburg, who told members about work in South Africa. Greenacre ("Bleak House," Hulme) was delayed by a railway mishap, but got in before the end to address the meeting. Proceedings closed with the singing of *The Inheritance*. LIVERPOOL, owing to a difference of opinion with the owner of the premises, has had to close down its Wednesday night "Everyman's Club" until it finds accommodation elsewhere. Quite a number of members have turned up (some on the wrong day) for the Branch Lunch Club—held on Thursdays, 12.30–2 p.m. Members, in spite of the difficulty of getting spare hours in the day time, have managed to visit or see off some of the emigrants commended to them. The formation of a Liverpool District has been accomplished, and a District Guest-night is to be held soon.

Wessex and West Country Areas

PARKSTONE Group started on February 23 at a meeting in the Wesleyan Schoolroom, Upper Parkstone. It elected as its President "Bruno" Brown, well-known in the Toc H family. On March 29 they met again, with "Bruno" in great form—"it does not matter what the job is," he said, "it's how you do it matters." This phrase will never be forgotten by some of his fellow-members—for on April 14 "Bruno" passed over suddenly to the Elder Brethren. Three days later his fellow-members from Parkstone and Bournemouth laid him to rest in the lovely churchyard of All Saints in Branksome Woods. His ideals will be upheld, so far as lies in those he has left to carry on. COWES AND EAST COWES continue to make headway. The Cowes Boys' Brigade company, commanded by Capt. Compton, a member, is to

be congratulated on winning the much-contested Cook Efficiency Shield with 92.3 per cent. marks. The Group's entertainment committee put up a good variety show in the Town Hall recently, and are forming a regular concert party.

BRISTOL have held a joint meeting with the Bishopston Branch of the British Legion at the Royal Colonial Institute, which was an encouraging success. YEOVIL have suffered a definite loss by the sudden death, on March 23, of E. R. Chaffey, J.P., County Councillor, one of the earliest members of the Group. His time was freely devoted, not only to Toc H, but to his Church (he was a Baptist), his town and his county; and the Boys' Brigade, the Sunday School, and secondary education were among the causes to which he gave himself without stint.

South Wales Area

CARDIFF have moved into their new quarters in Crown Court, Duke Street, and the Branch are to be heartily congratulated on securing such excellent accommodation in the very centre of the city at such a very reasonable charge. Things are looking up in NEWPORT and the Group have moved their headquarters into some rooms belonging to a disused mission church. The Vicar kindly offered these quarters to the Group free of all charges provided they pay for cleaning, etc. The members are fully alive to the dangers of occupying premises belonging to any particular denomination and are

in consequence walking warily. We are sorry to say that the Secretary of the LLANELLY Group, F. C. Evans, has had to resign through illness, and we wish him a speedy recovery. In the meantime Paul has taken on the Secretaryship. We hope soon to have in the Area a scheme for helping the miners' children. No doubt our friends in the movement who live on the other side of the Severn will come to our assistance. It is hard for anyone who does not live in the coalfields to realise what a terrible amount of real distress exists. (See three well-informed articles in *The Times* of March 29 and 31 and April 2.)

Ireland, Northern Area

The chief event of the month was the lighting of the ARMAGH Rushlight on April 12. The new Group had a long tale of activities and plans in a period of less than five months—Poppy Day, a cripple's house cleaned, magazines for institutions, libraries, concerts, Christmas presents, wireless kept up, etc. They were planning more concerts, had taken up the question of swings for children, were mooted a boys' cricket league, and excursions for the poorest children. They are building

a hut for Scouts and are at work on the housing problem. Already they have found that there is far more to do than they can accomplish: no Group in this country has started with such enthusiasm and kept it up so well. From LURGAN there are tidings of a revival: fifteen were present at the last Group meeting. LIMAVADY has begun ambitiously by deciding that the first need of the town is a factory: a building was offered at the first meeting! The Club at CARRICKFERGUS

is growing in usefulness. In BELFAST the Newsboys' Club has had its third, and most successful, season, with about 73 members. The only handicap is absence of funds. Some very keen new members have added to the strength of the Branch. The "Jesters" surpassed themselves in a two nights' show. The

one activity which has somewhat languished is work at the Reformatory. Discussion of the proceedings of the Central Executive in London has taken so much time that the start in DUBLIN has been postponed, and beginnings at LISBURN, BANGOR and DOWNPATRICK have not been followed up.

News from Overseas Branches and Groups **CANADA**

Without any startling development in the last few months, MARK I C (WINNIPEG) has made steady progress. The "Jobs" report shows an increase every week, and every man in the Branch and House is now "a sizzling Toc H'er." Over sixteen men are doing boys' work, and Toc H is recognised as a real source for Scout leaders. Other jobs (e.g., hospital visiting, radio for "shut-ins," concerts, etc.), go ahead well, and it already seems as if Toc H gets any out-of-the-way job "lying round waiting to be done"—e.g., a lonely old lady wanted a dog (anything from a dachshund to a Pom.), and, as the result of a visit to the local "pup-pound," a hound is now doing its Toc H job for her! An offshoot of the Mother House—ST. JAMES—is coming along famously: Mark I C has "imploded" on their meeting twice, and the compliment has been returned. "Padre Ellison did some great work when he was here, and sowed the seeds of some healthy trees-to-be." In the MONTREAL district the SOUTH SHORE "Grove" seems well on its way to being recognised as a Group. It was started by "Uncle Harry" in December, 1927. Its membership has a range in age from 17 to 60, less variety in occupation, and at least in religious denomination. However the Anglicans have now been reinforced by

a United Church member, a Swedish Lutheran, an English Roman Catholic, and have had visits from French-Canadian Roman Catholics. A corporate job is visiting the Montreal General Hospital; three members are Scouters; a number of personal jobs of service are being done for men and boys who are handicapped in various ways. Several members who own cars are finding them real instruments of friendship in this connection. The Grove's chief trouble is lack of satisfactory quarters, but they hope to get a "shack" of their own in time.

VANCOUVER has had a history of real growth. Tubby left a very groping little Group there in 1925, but gradually "the morale of the troops reached rum-ration heights." Lamp and House, looking far off, were the next objectives. In October, 1927, the House was won, with eight inmates who describe themselves as "the strangest assortment of jungle novelties that has ever consorted outside ark and circus." On November 20 Henry Ellison arrived with the Vancouver Lamp and handed it over to a family 35 strong in the basement Chapel of Mark III C: as the flame passed from the Rushlight to the Lamp, standing on the altar, the Group became a Branch—"with the knowledge that the war had only begun."

CEYLON

The ten-page printed Annual Report of KANDY Group, which has just reached England, is good reading. The Secretary begins by saying that "a Report of this nature . . . can say nothing definite about the

growth and development of the spirit of fellowship, which is the vital spark which gives to the Toc H movement in general, and to the Groups in particular, their own specific character. . . . It is, however, in this

direction, more than in any other, that we feel our progress to have been greatest during the past year. A big factor which has probably helped us in the development of this mutual understanding has been our small membership." Probation has now been increased from three to six months to ensure a high standard. Each of the twelve meetings during the year began with a supper—at which there was a rush to have the privilege of being a "totally unskilled waiter" on the others! The Group has outgrown the accommodation of the Castle Hill Tea-rooms, and held its last few meetings in the bungalow of its Padre, John Campbell: a permanent home is one of the problems of the near future. A useful "Propaganda Guest-night" was held, with 27 visitors present. The Jobmaster reported several interesting jobs e.g. the Bogambara Gaol

Literary and Debating Society, which always has a Toc H member in the chair. The Group has installed a library for English-speaking prisoners, has given concerts and has taken volley-ball teams to the Prison. The Toc H Boys' Club seems to be firmly established, and, as soon as funds allow, there is a hope of starting a Club for ex-members (*i.e.*, boys over 18, who now have to leave the Club to make room for younger boys, but who are kept in touch as non-resident members). There is now a "Boys' Committee" of four, elected by the members themselves, who represent the boys and act as leaders. On November 6, H.E. the Governor (Sir Herbert Stanley), who is Patron of Toc H Ceylon, paid the Club a surprise visit. Work in the Hospital and with Scouts also continues.

INDIA

CAWNPORE is still a Group, but has begun to aspire to Branch status and (more dimly) to a Mark. "Cawnpore is a *mofussil* town, which in plain English means that it is not Calcutta [*Have you all got that?*—ED.: in terms of Toc H this means that there is not such a plentiful shipment of jobs at the door as in the great ports of the Indian Empire." Group officers and members are constantly asking themselves, "What about jobs?" or (in more famous words) "Who is my neighbour?" They have decided that "if 'my neighbour' is the out-of-work Anglo-Indian, it requires a *lac* of rupees to sift him first and then to help him," but they are standing by such societies of help as exist. They have, at any rate, befriended the hard-driven *tonga* ponies, and hope this will have a wholesome effect on public opinion. With regard to Point III of the Compass, they have found a wide selection of "experts" to bring to the Group, and have discussed "Earthquakes," "India's Commerce," "Law and the Bible," and "The First, Middle and Last State of Cawnpore." The Group is determined to join hands overseas and is sending Toc H letters

to some Group in each of the Dominions. Altogether they are "making headway, by dint of experience, towards that combination of faith and fun which is the spirit of Toc H." SIMLA-DELHI Group reports (in the February *Lamp*) encouraging improvement in its affairs. They began (1927) with nine members, and now have sixteen. One difficulty is that every half-year the Group has to be split up, as those members who are in Government service have to move to Simla during the hot weather. They held eleven meetings—four of them in Delhi—in the course of the year. On October 2 they received their Rushlight with simple but impressive ceremony at Christ Church, Simla. At one meeting they held a *viva voce* examination of members on the words of the ceremonies of "Light" and Initiation, the Four Points of the Compass, and *Rogation*—but did not exact the proposed fine of one anna for each mistake! They have had many interesting speakers at meetings: jobs have not been too plentiful, but members have not been idle. The Group has a good mixture of members, and three Padres, one of them being an Indian.

MALAYA

January, 1928, saw the birth of yet another Toc H monthly magazine—The *Little Journal* of Toc H in Malaya. It consists at present of four large printed pages. Members everywhere will not only wish it well, but should acclaim the pluck of the venture. For Malaya has but one Branch, divided into two widely separated Wings—and even then “about fifty per cent. of the membership is out of reach of these Wings.” This is the first reason which makes such a means of communication as this paper necessary. An editorial note in the first number on the subject of subscriptions is interesting. The member’s subscription remitted to H.Q. from Malaya has hitherto been 7s. 6d. (minimum “country member’s” sub., plus sub. for the JOURNAL), but there has been some discussion about making the JOURNAL optional. The Editor of the *Little Journal* says “This, we think, would be a serious mistake, as, if the JOURNAL were not taken, the member’s Toc H education would be badly impaired.” He suggests that special subscription terms “should be devised that would allow soldiers and sailors to join without

cutting too deeply into their small pay.” KUALA LUMPUR Wing is trying to start a Street Boys’ Club on the lines of that in Toc H Ceylon: a site for a building has been selected and the plan put in hand. The Scouts and the Commissioner of Police have been co-operating heartily in this project. Other jobs include Hospital visiting (with “a small fleet of cars available for patients”), and work with the Y.M.C.A., Scouts, Leper Asylum, and Discharged Prisoners’ Aid. SINGAPORE has welcomed Padre Aitken, who has relieved “Bo” Semple (see p. 198) as garrison Chaplain. “Jobs are now plentiful”—Leper visiting, which “is not to be undertaken lightly,” is one of the most exacting. On January 28 the Bishop spoke at the Guest-night. “Phat” Lawes, who was in England at Christmas, has gone to IPOH, where a Group may in consequence be expected. It is heartening to see the longest article in No. 2 of the *Little Journal* devoted to the Endowment Fund—“It is obvious that Toc H in Malaya has got to get down to the job of raising its quota” is the opening sentence.

SOUTH AFRICA

From the *Transvaal*, PRETORIA sends a report on their second year’s work, which was passed for these pages at their Annual Meeting on March 7. They ended the year with feet firm, in spite of “two serious outbreaks of Bolshevism,” the first of which led to the election of a new executive, and the second to “a real deepening of mutual understanding.” Ten members have been initiated during the year, and the average attendance is about twenty. The programme at monthly meetings has been “sufficiently varied as to embrace all and sundry interests”; it included a jovial discussion with the Toc Emmas as to the relations between Toc H and L.W.H. Padre Billy Williams came and “choked them off considerably for a crowd of ‘dull dogs,’” but his talk was a real inspiration to them: he conducted a Toc H service in the Cathedral which left a deep impression. Interest in

native work led to a discussion on what was needed to help young natives: already all the troops of “Pathfinders” (native scouts) in Pretoria, except one, are led by Toc H men, while the new District Pathfinder Master is a member. The Group collected £200 worth of toys for the Child Welfare Society at Christmas, and handed the surplus toys to Capt. Black to distribute amongst native children.

At the *Eastern Province* Executive meeting, held at PORT ELIZABETH on February 17-19, it was reported that 41 new members (excluding new Groups) had joined since June. The new Groups of QUEENSTOWN and FORT BEAUFORT were sanctioned, and contacts were reported at Bedford, Uitenhage, Stutterheim and Cambridge, whilst arrangements were to be made for visits,

for propaganda purposes, by Harry Ellison in the Transkei to Umtata, Idutywe and Butterworth. The days of Uncle Harry's visit were allotted as follows:—Port Elizabeth, four days; Keiskama Hoek, four; Transkei, four; East London, four; Grahamstown, three; Cookhouse, two; Addo, one; Somerset East, two; Fort Beaufort, one and a half; Alice, one and a half; Queenstown to be visited *en route* for the Orange Free State. There was a good deal of other business.

Bennie Henning writes to the Editor from ALICE on March 22: "I have been requested by the members of the Alice Branch to write and tell you of the wonderful manner in which the Toc H spirit was prevalent throughout the recent Border Boy Scout visit to the Victoria Falls. Thanks to Toc H, I am an Assistant-Scoutmaster, and it was my good fortune to accompany the eight Alice boys who took part in the Contingent. A great brotherly spirit was born during the trip, and when we returned to our respective homes we knew each other much better than had we lived together for years in the same town. Every evening the officers, about twenty in number, gathered together in the dining saloon and had a sort of social evening. On the third day of travelling, we found out that, including myself, there were four Toc H members on the train, so we decided to have a Toc H meeting that night instead of the usual social gathering. I shall never forget that evening! With the aid of a diary we explained to the other chaps all about the society, and pointed out how its ideals are very similar to those of the Boy Scouts. Then a candle was produced by the Chief Steward, the light in the dining saloon was extinguished, and Scoutmaster Sims of East London conducted the Ceremony of 'Light.' So simple, yet so impressive! In fact, that evening, as we rumbled over the arid wastes of the British Protectorate, I was never more impressed by this simple ceremony than I was that night. Even the stewards bared their heads and stood solemnly by. We ended up a very enjoyable evening with the usual sing-song. On our last evening at the Falls the boys gave a campfire concert for the benefit of the visitors

at the hotel. It was a huge success. Our audience of about sixty was a very mingled crowd, made up of tourists from all parts of the globe, who had come to view the magnificent sight of the Victoria Falls. We thought this would be an excellent opportunity to spread the Toc H Gospel, so when the concert was over we all sang *Rogamus* and bloke Sims gave a very fine address explaining Toc H to all present. And I sincerely hope that the seed which was sown that night, way under tropic skies, did not fall on hard and stony ground."

George Muller, well known to Mark IV, Manchester, writes to the Editor from Port Elizabeth on March 26: "About a year ago a member of Group I, Port Elizabeth, went to ADDO (a farming district, now suffering heavily on account of the prolonged drought). Our loss in that member was the gain of Addo. During the course of the past year we have often seen members of Addo Group, and visited them, and so rightly can we claim to be their parent Group. They have taught us so many and various things in the short space of a Farmer's week-end that our claim dwindles down to 'mere nominal.' We have been over to present their Rushlight. A meal followed by the presentation was held in the tennis pavilion. The lighting arrangement was so 'baddo' that when the six storm lamps were extinguished, and the Rushlight brought in, it seemed to bring brightness and nearness. The supper was quite unconventional; remember there was a drought, and you then will understand that we were sharing 'the crumbs from the rich man's tableum.' In this drought rabbit-breeding is Addo's last hope—and we had first-hand information about prize rabbits from members. For brevity, I pass over Commander Fanning's paper on 'Submarines.' At early service, (a monthly event at Addo) next morning we found that the birds (turtle doves) still interrupt the worshipper, as in the days of St. Francis! Later we went off into a dense bush for a bit of a picnic, and engaged in various games in the heat of the day. To mention Addo people as particularly chivalrous or sporty may be invidious, but throughout

their undertakings in connection with our stay there was a tremendous sense of team work."

In the *Orange Free State*, the "Grope" at BARKLY WEST held its first Guest-night on March 14. Barkly West is only a very small diamond digging community on the river Vaal, and the seven Kimberley blokes who "imploded" on them that evening were dumbfounded when the attendance was found to be no fewer than 105. And what a night it was! A better musical programme, better ventriloquism and better dancing it would be hard to find even in Johannesburg itself, while as for the singing of the new blokeage, it was so remarkable that the Kimberley men on their 20-mile return journey to town sang all the way with a lustiness never indulged in before. "Gaika" (Rev. W. H. Kinsey), the Kimberley Group Padre, gave an inspiring talk. On top of all this the "Grope" had an unexpected £5 given to it, plus about £2 15s. from other quarters. As for jobs, the Barkly men are simply tumbling over themselves with keenness. So far 21 Boer War graves have been put in repair, and plans are now afoot for the erection of swings, seesaws, and other essential features for a children's playground. At present Barkly is meeting once a fortnight, and arrangements are being made for Uncle Harry to carry to them their Rushlight and to initiate their first members in the first week in June. Barkly West has been an inspiration to KIMBERLEY, who, though still beset with many difficulties, have at last provided a Scoutmaster for the Nazareth House troop, which has been without a permanent officer for the past 18 months.

A widowed mother, who lost a son in Delville Wood, and an American sailor of 79 are at present being visited and given creature comforts with a view to greater help at a later date. A highly interesting debate on "Should Toc H admit Coloured Men?" has been held and adjourned till March 27.

An *Orange Free State and Griqualand West Conference* was held at Kimberley on March 17, with Padre Harry Devis (Registrar) in the chair. In connection with Finance, an Hon. Treasurer for the whole Province was elected: the Province was reported to be solvent. It was resolved to offer the Rushlight of BLOEMFONTEIN (now a Branch) to BARKLY WEST, as the first Group to be founded in the Province since Bloemfontein's promotion. The initiation of Barkly West members has been fixed for early June, when Harry Ellison visits there. The possibilities of Padre Ellison's visit were discussed, and it was hoped that he might start new Groups at Harrismith, Kroonstad, Jagersfontein, Koffiefontein, and Beaconsfield. The status and organisation of the L.W.H. was then discussed for an hour and a half. Certain difficulties in specific places were dealt with, but it was "realised throughout that the sister section was an essential part of the movement, and that women had already done excellent work." It was agreed that the L.W.H. should have their own Branches and Groups, and their own Provincial Executive, etc., but that the Provincial Registrar of Toc H should be consulted by them "in all major policies." The question of starting the Schools' Service Bureau in South Africa was also referred to.

A NOTE TO TOC H PADRES

DURING the latter part of last year, as a result of discussions between Tubby and other padres before and during the Staff Conference, a distinctive scarf was sanctioned for the use of all Padres at special Toc H services. The Scarf is black, of the same size and pattern as the C.F. scarf, with the double cross of Ypres embroidered in gold on either end. Many of the association padres wore the new scarves on the Birthday Sunday last year for the first time. Any duly appointed padre of a Branch or Group is entitled to have the scarf if he wishes. It is made by Messrs. Wippell, and the cost is 50s. 6d. in silk, or 27s. 6d. in black stuff; the crosses can be put on a padre's own scarf for 17s. 6d. Orders should be sent to Alex. Birkmire at 1, Queen Anne's Gate, S.W.1., who will arrange with Wippells to send the scarf, together with the invoice.

A FEW FACTS FOR NEW FRIENDS OF TOC H

The Patron of Toc H is H.R.H. THE PRINCE OF WALES, K.G.

The Presidents are THE ARCHBISHOP OF CANTERBURY; THE DUKE OF DEVONSHIRE, K.G.; FIELD-MARSHAL LORD PLUMER, G.C.B.; LORD FORSTER, G.C.M.G.; GENERAL SIR ROBERT BADEN POWELL, G.C.V.O.; THE RIGHT HON. STANLEY BALDWIN, P.C., M.P.; THE VERY REV. SIR GEORGE ADAM SMITH, D.D.; THE VERY REV. JOHN WHITE, D.D.; THE REV. J. D. JONES, D.D.; THE REV. J. H. RITSON, D.D.

The Vice-Presidents are THE REV. S. M. BERRY, D.D.; ALDERMAN PERCIVAL BOWER; THE RIGHT REV. LEONARD BURROWS; GENERAL THE EARL OF CAVAN, K.P.; W. HAMILTON FYFE; GENERAL SIR CHARLES HARRINGTON, G.B.E.; SIBELL, COUNTESS GROSVENOR; FIELD-MARSHAL LORD METHUEN, G.C.B.; SIR FREDERICK MILNER, BART, P.C.; COUNCILLOR MILES MITCHELL; DR. CYRIL NORWOOD; THE REV. CANON FRANK PARTRIDGE; ALEXANDER PATERSON, M.C.; SIR ROBERT PERKS, BART.; ARTHUR PETTIFER, M.M.; SIR ASHLEY SPARKS, K.B.E.; THE RIGHT REV. WILLIAM TEMPLE, D.D.; ALDERMAN FRED WEST, C.B.E.

The Founder Padre is THE REV. P. B. CLAYTON, M.C. ("Tubby").

Headquarters Officers are P. W. MONIE, C.S.I. (*Hon. Administrator*); WM. A. HURST, O.B.E. (*Hon. Treasurer*); LT.-COL. R. C. GRANT, O.B.E. (*General Secretary*); BARCLAY BARON, O.B.E. (*Editorial Sec.*); W. J. MUSTERS (*Registrar*).

ORIGIN : Talbot House in the War was "Everyman's Club," open to officers and men alike; it was opened in December, 1915, at Poperinghe, the nearest habitable town behind Ypres. Its founders were Padres Neville Talbot (now Bishop of Pretoria), H. R. Bates, and Philip Clayton ("Tubby"). A "daughter," Little Talbot House, was born in Ypres itself in 1917.

NAME : It was named in memory of Neville's younger brother Gilbert, Lieut., Rifle Brigade, killed at Hooge on July 30, 1915. The name "Toc H" is merely T.H. (Talbot House) pronounced according to the Army signaller's alphabet.

RE-BIRTH : Toc H was started again in London in 1919-1920, by "Tubby" and some survivors of the Ypres salient, on a very modest scale. Two years from the start the tiny experiment in London had been repeated throughout the length of England; within five years it had gone right round the world. In 1922 the movement was granted a Royal Charter.

OBJECTS : Its first aim was to recapture the War's spirit of *comradeship* in common service and to pass it on to the younger generation. *Toc H is not an ex-Service men's society*—it remembers the past but looks to the future. It draws its members from all ranks of society, from all Christian denominations, schools of thought and political parties. It is a "power-house" for social service of every kind, directed in each place by a voluntary *Jobmaster*. Toc H in no way competes with existing societies; it encourages and trains its members to help them.

ORGANISATION : First a small, tentative *Group*: the Group after a real test of stability, unity and work, may be made a *Branch* (Branches are granted a *Lamp of Maintenance*, which is lit with a simple ceremony at meetings). In certain places a team of members lives together in a *House* (called a "Mark"), the visible embodiment of Talbot House and the centre of effort in the area.

WORK : The voluntary service of Toc H members throughout the world flows in two main streams—(a) "*Stretcher-bearing*" work for the sick, the disabled, the blind, the deaf and dumb, the lonely, the "down-and-out," the crippled or neglected child, the boy or man in prison or just out of it; (b) "*Sheep-dog*" work towards boys and younger men—in clubs, camps, classes, Scout troops, Brigade companies, etc.

MEMBERSHIP : All men, from the age of 16 upwards, who are in sympathy with the aims and objects, are eligible for membership. Candidates require to fill up a form of application, to be proposed and seconded by members, and to undergo a period of probation varying in length according to circumstances. The minimum annual subscription is 2s. 6d. for "country" members, and 5s. for "town" members (i.e., men living within 5 miles of a Toc H House),

Toc H League of Women Helpers.

There is an auxiliary society for women sharing the same spirit, pledged to the same objects, and organised on very similar lines. The Patroness is H.R.H. the Duchess of York, the President is the Duchess of Devonshire, and the Vice-President is Lady Forster. Information can be obtained from the *Hon. General Secretary*, Miss A. B. S. Macfie, New June, 50, Great Tower Street, E.C.3.